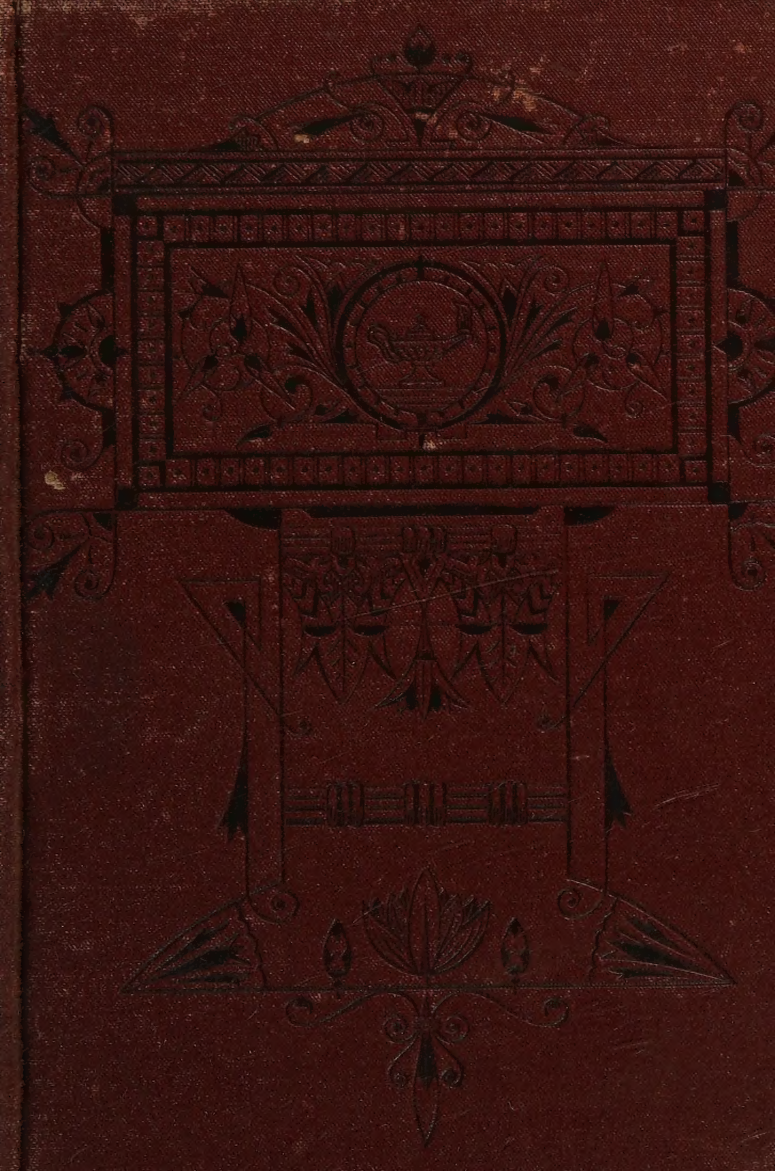

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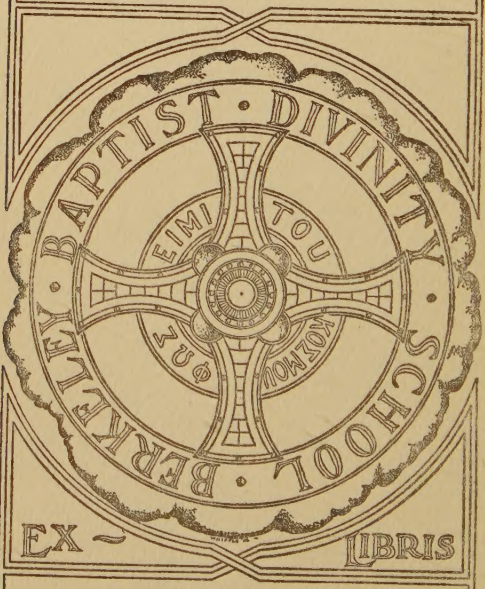

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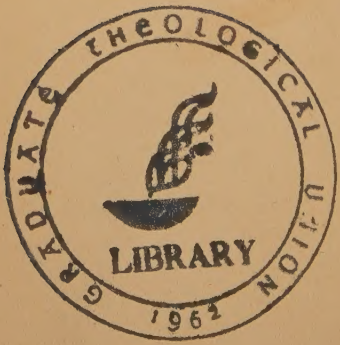
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The Sunday School

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ITS METHODS.

A PRACTICAL TREATISE FOR EARNEST WORKERS IN THIS DEPARTMENT OF THE CHURCH OF CHRIST.

By J. A. LYONS,
Of the Holston Conference, Methodist Episcopal Church, South.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Nashville, Tenn.:
Southern Methodist Publishing House.
Sunday-school Department.
1883.

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NOTE.

THE author has done his work so well, has so thoroughly covered the whole ground, that there is neither room nor reason left for any thing more. The editor cannot, however, let the book go to press without expressing his most sincere and hearty indorsement. It is a work of no ordinary merit, and will supply a want long felt by Sunday-school workers. We send it forth with our hearty commendation, and a prayer that God may make it a blessing to all who read it. W. G. E. CUNNYNGHAM, *S. S. Editor.*

Nashville, Tenn., February, 1883.

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To

My Old-fashioned Mother,

From whose Lips

I first Received the Gospel of Christ,

And in whose Life

I have Seen its Principles so Constantly and so Beautifully Exemplified,

This Volume is

Affectionately Dedicated.

18757

PREFACE.

THIS book was written because some such book was needed. That it is not from a more competent source is due to the fact that at the time it was undertaken no one else, in the field for which it is specially designed, seemed willing to assume the responsibility of its preparation. Whether this volume is what was wanted remains to be seen. If it is not, the fault lies elsewhere than in the honest purpose and earnest effort of which it is the representative. Of its deficiencies no one can be so thoroughly conscious as the writer, since no one knows so well the disabilities under which he labored.

Holding the Sunday-school to be of divine origin, it is here considered as an institution of the Church. With other ecclesiastical agencies and instrumentalities, except as related to the subject in hand, this treatise has nothing to do. Where thus related, they are spoken of in precisely such terms as are employed in the treatment of the main subject, and, it may be added, with a freedom which may appear to some unwarranted.

If in these pages the Sunday-school is exalted, the purpose of this work is thus far accomplished. The author takes no stock in the apprehensions of those who tremble for "the time-honored ministry," fearing lest it be overshadowed by this last grand expression of God's purpose "by the foolishness of preaching to save them that believe." The prestige of the pulpit is more liable to eclipse from the preaching of foolishness than from any and all other causes combined. By as much as the office and min-

istry of the Church in its Sunday-school development is magnified, by so much is the demand for preachers of righteousness enlarged, the opportunities of the pulpit multiplied, the apostolic "necessity" realized, the apostolic conviction emphasized—"Woe is unto me if I preach not the gospel!" More schools and better schools; more religious teaching and better teachers; more childhood religion and less adult backsliding; more room for working Christians and less occasion for idle ones—these are among the objects to which this book is devoted. If any one shall choose, by wresting passages from their legitimate connection—a practice far too common—to extort from them a different meaning, he must do so over the protest of the author, who, from beginning to end, has written, not from the stand-point of a professional "Sunday-school man," but from that of a pastor who repudiates the notion that sermonizing and socializing are to be accepted as making full proof of our ministry, and who steadfastly believes in a heavenly calling of God in Christ Jesus which makes *every* recipient of divine grace in some sort a minister of the same to others. Speaking through the Sunday-school of to-day, the Master repeats in the plainest possible way, "To every man his work."

Some people are disposed to shut their eyes against all appearance of theory. To such fair warning is given: they will find the opening chapters of this book full of theoretical stumbling-blocks, put there on purpose, among other reasons, to remind the reader that in any well-accomplished work the *why* is always antecedent to the *how;* that, in other words, the particular way in which a thing ought to be done depends upon a particular reason for doing it. A good method without an adequate sustaining motive is one

of those things much sought after but never found. "True theories are at the root of efficient work. He who holds an error is likely to practice it." On this principle we may account for the prevalence of defective Sunday-school methods and the impotence of many well-meant efforts for their improvement. "Among the imperative needs of the times," says a sagacious observer, "are a clearer conception of the true theory of the Sunday-school and a fuller knowledge of the philosophy and methods of teaching." This book is the outgrowth of a like conviction, and the critical reader will be at no loss to discover in the numerous evidences of an unpremeditated enlargement of the one testimony to a corresponding increase of the other.

Some will find this an intensely practical book throughout—too much so now and then for real enjoyment, perhaps. Willing to be misjudged if thereby the cause of Christ may be advanced through a quickening of dormant consciences, I have tried to tell, in a straightforward, unmistakable way, those truths which need to be told. Where terseness of expression is so required, as in a work of this kind, apologies for seeming incivilities can have no place. Knowing no other relation to the Sunday-school work—if there be any other—than that of a worker, and aiming to help most those of my fellow-laborers who most need help, I have, in trying to make things plain, sought, rather than avoided, "plain English." To this aim the experience and observation of years have been made subservient. Among all those with whom I have been associated in this field, the one most in my thoughts while writing was that widely known and most estimable person, "the average man." To him, therefore, this little manual will, it is hoped, be of special service.

I have sought by due credits to recognize assistance derived from the writings of others, and trust that no injustice has been done in this direction. To my brethren of the Holston Conference, who so generously sustained me in my field work as Conference Sunday-school Secretary, and whose faith failed not when something of that work gave place to this, I would thus again express my gratitude. But for that work of faith this labor of love had not been. I gratefully acknowledge my indebtedness to the Rev. J. H. Vincent, D.D., Primate of the Sunday-school Department, Methodist Episcopal Church, and "Bishop of Chautauqua," for special favors experienced at his hands and expressed in these pages. To the management of the Southern Methodist Publishing House, and especially to Mr. J. L. Kirby, "corrector of the press," I am under obligations for the fidelity with which my oftentimes enigmatical "copy" has been translated, and for the handsome style in which the whole work has been executed.

Having done what I could to make this book what I thought it ought to be, I send it forth upon its mission with a prayer to Him in whose fear it was begun and of whose abounding mercies it has been brought to completion, that by His attendant blessing it may in some measure contribute to the development of all that is truest and best in the principles and methods of Sunday-school work, to the end that souls may be led to study more closely the word of God, to believe more implicitly on the Son of God, to receive more abundantly of the Spirit of God, and live more constantly to the glory of God. J. A. Lyons.

Knoxville, Tenn., January, 1883.

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PART FIRST.

History of the Sunday-school.

CHAPTER I.

DEVELOPMENT OF THE SUNDAY-SCHOOL IDEA.

The modern Sunday-school is not of man's discovery, or invention, much less is it of his creation. It is a growth; as truly and legitimately so as the good tree that dispenses its blessings in foliage, flowers, fragrance, and fruit. Both are the outcome of good seed in good soil.

The germinal idea of the Sunday-school—Soul-culture—hidden in the heart of man from the beginning, and hinted at in primeval sacrifices, becomes clearly historic in God's commendation of Abraham, the father of the faithful: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Household religion is the root of all organic religious life and activity. First the patriarch, and afterward the prophet; Abraham the father, then Moses the lawgiver.

THE DUTY OF TEACHING THE YOUNG in the principles of religion stands as a distinct and unequivocal clause in the original constitution of the Church of God.

In his valedictory address, Moses, acting under the divine sanction, rehearsed the law of Sinai, and, speaking with equal authority, said: "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

TO WHOM WAS THIS LANGUAGE ADDRESSED? To parents? Certainly. To parents only? No, but to Israel--"all Israel"—to the Church of God. Then, as now, there were orphanage and other conditions adverse to moral and religious culture not provided for in statutes governing the family. Then, as now, the pity of the Lord was equal to the occasion. "Thou, Israel, shalt teach thy children"—teach them the law of the Lord—"teach diligently." How frequently this injunction was repeated in the after-history of the Jewish Church, and with what emphasis, is well known to every Bible-student.

That specific methods were employed in discharge of this obligation can hardly be doubted. What these methods were we do not know, nor is it to us a matter of serious concern. Divine wisdom made the duty plain; means for its faithful performance were within easy reach of a sanctified intelligence, "as it is at this day."

The Jewish synagogues—said to have numbered in Jerusalem alone over four hundred and fifty—furnished the model after which the services of the primitive Christian Church were for the most part fashioned. These were admirably adapted for securing to the people systematic instruction in the Scriptures.

Passages referring to public exercises in the synagogues indicate that they were held on the Sabbath day exclusively. In its principal features the Sunday-school service of our day closely resembles that of the ancient synagogue.

The faithfulness of the early Christians, in associated study of the word of God and teaching the young the doctrines and practice of religion, is fully attested by the history of their times. "Their tender solicitude for the religious instruction of their children," says Coleman, "is one of their most beautiful characteristics." After telling how the Bible furnished stories for the nursery, entertainment for the fireside, and did

service as almost the first, last, and only school-book, he adds: "As the mind of the child expanded, the parents made it their sacred duty and delightful task daily to exercise him in the recital of select passages of Scripture relating to the doctrines and duties of religion." Mosheim says: "There can be no doubt but that the children of Christians were carefully trained up from their infancy, and were early put to reading the sacred books and learning the principles of religion. For this purpose, *schools* were erected from the beginning."

As to the manner in which these schools were organized and conducted, we are left to conjecture. That they were something different from the catechumenical schools is clear. These latter were for the especial benefit of persons who were candidates for baptism. They were like our Sunday-schools in that the aim was "to impart a knowledge of the letter and meaning of the Holy Scriptures, and to develop a life of faith in the pupil." They were unlike Sunday-schools in that "they were taught privately, on week-days chiefly," by bishops, presbyters, deacons, and other official catechists. After a term of instruction, varying at different times from eight months to three years, the catechumens—pupils—were publicly examined before the congregation, and, if found qualified, were baptized. With the

administration of this rite they graduated from the school.

In the Middle Ages, true religion was as a mere rush-light, shining here and there through the long barbaric night. Among the clergy, the spirit of humility, that enters the kingdom of heaven as a little child, was unknown. Wisdom of words warred against the simplicity of the gospel. Heathen philosophy was substituted for the precepts of Christ—logic for love; for bread the children received a stone. The possible exceptions to this statement were as rare as was the exercise of Christian charity. The catechumenical schools gradually declined until about the close of the seventh century, where all traces of them are lost. Conceding the statements of some writers as to the fidelity of the Culdees and Waldenses in the matter of religious education, the history of this period, taken altogether, is fairly epitomized by one who says there was "only an occasional prince, or pastor, or layman, in the spirit of the Master, to teach the children the way of life."

A dark picture—truly so. Obscure in detail, and, as to the main fact, inconclusive. Granted. But let criticism be suspended until it is illuminated by the light of later events. It will then be found that the "Sunday-school idea" is present in all its essential elements and in unbroken suc-

cession. "Upon what grounds," it may be asked, "is such an assertion possible?" Among others, this: that *without it the Church must have perished.*

With the open Bible of the Reformation came liberty of conscience, expressing itself in word and action. "The hearts of the fathers being turned to the children," in the year 1527 Sunday-schools were established by Luther at Wittenberg; about the year 1560, by John Knox, in Scotland; and toward the close of the sixteenth century, in Lombardy, by Borromeo, Archbishop of Milan. In the celebrated cathedral of Milan there is now a large school, taught by priests, said to have been kept up, with slight intermissions, since his day. It may here be stated that while catechetical instruction has had among Roman Catholics most zealous advocates (*e. g.*, the Jesuits), the Sunday-school system has never flourished under popish supremacy. Circumstances have forced its adoption, in a modified form, by Romanists in the United States, and will work the same result on the European continent at an early day.

Eighteenth Century.—It is of undoubted record that Sunday-schools were established in various parts of England and on the continent during the seventeenth and early in the eighteenth century. The first of which we have knowledge in the United States were, one at Roxbury, Massachu-

setts, in 1674, and one at Plymouth, same State, in 1680.

It is well known that John Wesley organized a successful school at Savannah, Georgia, as early as 1736; and one established at Ephratah, Lancaster county, Pennsylvania, in 1747, continued uninterruptedly for more than thirty years, until the building in which it was held was taken for a hospital during the Revolutionary War.

CHAPTER II.

THE RAIKES MOVEMENT.

The first real epoch in Sunday-school history begins with the founding of the Gloucester schools by Robert Raikes, in the year 1780.

Mr. Raikes was born in Gloucester, England, September 14, 1736, and on the death of his father became publisher of the *Gloucester Journal.* His first philanthropic work, of which record is preserved, was in ameliorating the condition of prisoners confined for petty offenses in the county jail. Thus obedient to the promptings of a generous Christian spirit, his mind and heart were being trained for nobler service.

In order that Mr. Raikes's connection with the Sunday-school movement may be put in the clearest possible light, and that the many conflicting statements and unfounded opinions which have obtained currency, respecting both the man and his work, may be stamped with their real value, we let him tell his own story, in his own singularly modest and convincing way, as it is found in Lloyd's "Life of Robert Raikes."

In the *Gloucester Journal* of November 3, 1783, Mr. Raikes inserted the following paragraph:

"Some of the clergy in different parts of this country, bent upon attempting a reform of the

lower class, are establishing Sunday-schools for rendering the Lord's-day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers, and other inhabitants of the towns and villages, complain that they receive more injury in their property on the Sabbath than all the week besides. This, in a great measure, proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read, and those that may have learned to read are taught the catechism and conducted to church. By thus keeping the minds engaged, the day passes profitably, and not disagreeably. In those parishes where the plan has been adopted, we are assured that the behavior of the children is greatly civilized. The barbarous ignorance in which they had before lived being in some degree dispelled, they begin to give proof that those persons are mistaken who consider the lower orders of mankind as incapable of improvement, and therefore think an attempt to reclaim them impracticable, or, at least, not worth the trouble."

This simple statement was copied by the London papers. The effect was wonderful. "Letters of inquiry poured in upon the astonished Mr. Raikes"—among others one from Colonel Townley.

a gentleman of Lancashire, addressed to the mayor of Gloucester, requesting fuller information of the matter. Mr. Raikes, under date of November 25, 1783, replied as follows:

The Townley Letter.—"SIR: My friend, the mayor, has just communicated to me the letter which you have honored him with, inquiring into the nature of the Sunday-schools. The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. 'Ah! sir,' said the woman to whom I was speaking, 'could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with a multitude of these wretches, who, released from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman (Rev. Thomas Stock), minister of our parish, who has put some of them to school; but upon the Sab-

bath they are all given up to follow their own inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.'

"This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired of the woman if there were any decent, well-disposed women in the neighborhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading, and in the Church catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before-mentioned, and imparted to him my plan. He was so much satisfied with the idea that he engaged to lend his assistance by going round to the schools, on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

"This, sir, was the commencement of the plan. It is now about three years since we began, and I

could wish you were here to make inquiry into the effect. A woman, who lives in a lane where I had fixed a school, told me, some time ago, that the place was quite a heaven upon Sundays, compared to what it used to be.

"The numbers who have learned to read and say their catechism are so great that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to church—a place into which neither they nor their ancestors ever entered with a view to the glory of God. But what is yet more extraordinary, within this month, these little ragamuffins have, in great numbers, taken it into their heads to frequent the early morning prayers, which are held every morning at the cathedral, at seven o'clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service they all come round me to make their bow, and, if any animosities have arisen, to make their complaint. The great principle I inculcate is, to be kind and good-natured to each other; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend. As my profession is that of a printer, I have printed a little book, which I give amongst

them; and some friends of mine, subscribers to the 'Society for Promoting Christian Knowledge,' sometimes make me a present of a parcel of Bibles, Testaments, etc., which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday-schools in other parts of the city; and now a whole parish has taken up the object, so that I flatter myself in time the good effects will appear so conspicuous as to become generally adopted. The number of children at present thus engaged on the Sabbath is between two and three hundred, and it is increasing every week, as the benefit is universally seen. I have endeavored to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervor; and it was in order to incite others to follow the example that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive in discovering genius and innate good dispositions among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from parents for the reformation they perceive in their children. Often have I given them kind admonitions, which I always do in the mildest and gentlest manner. The going

among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendency greater than I ever could have imagined; for I am told by their mistresses that they are very much afraid of my displeasure. If you ever pass through Gloucester, I shall be happy to pay my respects to you, and to show you the effects of this effort at civilization. If the glory of God be promoted in any, even the smallest, degree, society must reap some benefit. If good seed be sown in the mind at an early period of human life, though it shows itself not again in many years, it may please God at some future period to cause it to spring up, and to bring forth a plenteous harvest.

"With regard to the rules adopted, I only require that they come to school on Sunday as clean as possible. Many were at first deterred because they wanted decent clothing, but I could not undertake to supply this defect. I argue, therefore, if you can loiter about without shoes and in a ragged coat, you may as well come to school, and learn what may tend to your good, in that garb. I reject none on that footing. All that I require are clean hands, clean face, and the hair combed; if you have no clean shirt, come in that which you have on. The want of decent apparel, at first, kept great numbers at a distance; but they

now begin to grow wiser, and all are pressing to learn. I have had the good luck to procure places for some that were deserving, which has been of great use. You will understand that these children are from six years old to twelve or fourteen. Boys and girls above this age, who have been totally undisciplined, are generally too refractory for this government. A reformation in society seems to me only practicable by establishing notices of duty and practical habits of order and decorum at an early age. But whither am I running? I am ashamed to see how much I have trespassed on your patience; but I thought the most complete idea of Sunday-schools was to be conveyed to you by telling what first suggested the thought. The same sentiments would have arisen in your mind had they have happened to have been called forth as they were suggested to me.

"I have no doubt that you will find great improvement to be made on this plan. The minds of men have taken great hold on that prejudice, we are to do nothing on the Sabbath-day which may be deemed labor, and therefore we are to be excused from all application of mind as well as body. The rooting out this prejudice is the point I aim at as my favorite object.

"Our Saviour takes particular pains to manifest that whatever tended to promote the health

and happiness of our fellow-creatures were sacrifices peculiarly acceptable on that day.

"I do not think I have written so long a letter for some years. But you will excuse me; my heart is warm in the cause.

"I think this is the kind of reformation most requisite in this kingdom. Let our patriots employ themselves in rescuing their countrymen from that despotism which tyrannical passions and vicious inclinations exercise over them, and they will find that true liberty and national welfare are more essentially promoted than by any reform in parliament.

"As often as I have attempted to conclude, some new idea has arisen. This is strange, as I am writing to a person whom I never have seen, and perhaps may never see; but I have felt that we think alike; I shall therefore only add my ardent wishes that your views of promoting the happiness of society may be attended with every possible success, conscious that your own internal enjoyment will thereby be considerably advanced.

"I have the honor to be, sir, yours, etc.,

R. Raikes."

This letter, through Colonel Townley's influence, was published in the *Gentleman's Magazine*, in 1784. The Sunday-school idea, thus becoming

popularized, bore immediate and abundant fruit throughout Great Britain. Within a few months schools on the Gloucester plan sprung into existence all over the country. The Stockport school, organized in 1784, has since exceeded in numbers, and perfection of its establishment, any Sunday-school in the world.*

In four years from the organization of Raikes's schools, more than two hundred and fifty thousand children in England were enjoying the blessing of Sunday-school instruction. Bishop Asbury is credited with having propagated the Raikes system first in America, by organizing a school in the house of Thomas Crenshaw, Hanover county, Virginia, about the year 1785. A general interest was awakened in the beginning of the present century, astonishing progress being made during the years 1814, 1815, and 1816. "In 1817," according to Pardee, "Sunday-schools were organized in most of our flourishing Churches and Christian communities throughout this country."

*It now has four branches. The parent school includes about 3,600 scholars, and the four branches about 1,200; about 4,800 in all. There are more than 400 teachers. Probably the largest single school in the United States is the Bethel Mission at Cincinnati, having a membership of about 3,000. In the various Sunday-schools under the direction of Trinity Church, New York, there are more than 4,200 scholars, and nearly 300 teachers.

A new and blessed era dawned upon the world when the first *volunteer teachers* entered a Sunday-school room to minister the gospel of God's grace to the poor, without money and without price.* That noble vanguard—nameless in human history, but well known to the Master—surmounting the last barrier erected by priestcraft, planted firmly the standard of apostolic times,† and asserted the blood-bought right of laymen "to tell good tidings" of salvation by virtue of their own regeneration in Jesus Christ. The example was an inspiration—the blessed results are seen the wide world over.

In 1780 Sunday-schools were practically unknown. **In 1880** there were in the bounds of Protestant Christendom not less than one and a-half million of teachers, and twelve and a-half millions of pupils, in our Sunday-schools—a total of full fourteen millions.

Reviewing the whole subject, we are led, by a careful examination of facts and related evidence, to the following conclusions:

1. That the "Sunday-school idea" is prehistoric in its antiquity, and, in its essential elements, has

*In 1794 out of nearly thirty teachers, six only were hired; the rest "voluntarily put themselves under the direction of the visitors as regular teachers."

†Acts xi. 19-21.

constituted an important feature of the Church in all ages.

2. That this idea assumed definite shape in the organization of schools assembling on the Sabbath for purposes of religious instruction, at a remote period, which cannot now be accurately determined from history; but very certainly early in the Christian era, if not anterior to it.

3. That such schools at a later date were isolated, limited in influence, and of a temporary character.

4. That to Robert Raikes, a large-hearted Christian layman, the Protestant world rightly accords the honor of being the author of the modern Sunday-school movement; as truly the founder of the Sunday-school system of to-day as John Wesley was of Methodism.

5. That in the four schools established simultaneously in the city of Gloucester by Mr. Raikes, religious teaching, by both precept and example, was made prominent from the beginning.*

6. That the success of this movement is traceable to a combination of causes. Notably, (1) The

* "The children were to come soon after ten in the morning and stay till twelve: they were then to go home, and return at one; and after reading a lesson they were to be conducted to church. After church they were to be employed in repeating the catechism till half-past five.

loyalty of Mr. Raikes to the principles of the gospel of Christ; his steadfast zeal, and his judicious use of the press and all other forces at command. (2) The Wesleyan revival, which at this juncture swept "as a mighty wave of light" over England—powerfully stimulating, if indeed it did not, as some roundly assert, originate, a gratuitous teaching-service. Unquestionably, just when the field opened up, a multitude of willing workers were at hand. (3) The fostering care of powerful "societies," "associations," and "unions."* (4) Over all, the great finger of God's providence is visible, pointing to the Sunday-school as of divine origin, of priceless value, and of untold possibilities.†

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and then be dismissed with an injunction to go home without making a noise, and by no means to play in the street. This was the general outline of regulation." (Mr. Raikes's Bradford letter; June 5, 1784.)

*A London "Society," organized 1785, chiefly to pay teachers, merged into the present "London Sunday-school Union," 1803; "New York Sunday-school Union," 1816; "American Sunday-school Union," 1824; and many others less prominent—general and denominational.

†Mr. Raikes died April 5, 1811, aged seventy-five years, and was buried in the south aisle of St. Mary's Church, Gloucester, as an inscription therein shows. At the International Centennial Celebration, July 3, 1880, his statue was unveiled on the Thames embankment, London, in the presence of a multitude of Sunday-school representatives from all parts of the Christian world.

PART SECOND.

Twofold Object of Sunday-school Work.

CHAPTER I.

BRINGING SOULS TO CHRIST.

The Present Purpose. — Whatever may have been the aim of the primitive Sunday-school, and however vague the conceptions of the pioneers in this cause, the grand purpose of this agency is now so clearly revealed that he must be spiritually blind who fails to perceive it; or, seeing, culpably stupid if he ignores it. It is, first, to bring souls to Christ; and second, to build them up in Christ. Mistaking this point insures a series of blunders in Sunday-school operations which must discount every effort, if they do not indeed culminate in downright failure. And just here mistakes are made; hence much misdirected zeal, much time wasted, much labor lost, and many souls imperiled. Not so much because the chief end is unknown, but because it is lost sight of through undue consideration of the means employed.

There are many legitimate objects of Sunday-school enterprise; but legitimate only as they are made subordinate to achievement of the

main purpose. This principle is to be held in constant remembrance as the only true criterion in estimating the value of Sunday-school methods—anywhere, everywhere alike. Forgetful of it, we are adrift without chart or compass.

Fundamental Truths.—Unregenerate human nature is the same in every Sunday-school room the world over. Regardless of age, sex, rank, endowments, or attainments, this is always and everywhere true. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Human character developed in opposition to the law of God falls so far below the human ideal of what it should be that, leaving out of view the divine standard, the doctrine of depravity is established in every candid judgment. Depravity may be defined, briefly, as a tendency in human nature which expresses itself, more or less openly, in willful violations of divine law. The human will is free to operate without constraint within a certain prescribed boundary. It has the *power* to go farther, but not the *right*. Collision with the will of God indicates that it has gone to the full extent of the limits prescribed. Conscience, like a faithful sentinel, calls a halt. Going consciously beyond that point is sin. For every sin there is a penalty somewhere. It is the sting of death.

The Leading Object.—To trace out and establish in the minds of scholars this boundary line between the right and the wrong—to assist conscience in restraining those who would go beyond that line, and in reclaiming those who have gone beyond it; to bring them "to the obedience of Christ," through faith in him as the atoning Sacrifice for sin, the perfect Example of right-being and right-doing—this, in humble reliance upon the Spirit's help, is the first great aim of Sunday-school work.

The chief instrument in the accomplishment of this work is the written word of God, which, containing as it does all things necessary to salvation, is the only rule, and the sufficient rule, both of our faith and practice. The intellect, although permeated by a depraved moral sense, has an affinity for truth. The mathematician is not satisfied with a false result; the artist finds his noblest reward in the assurance that his representation of an object is true to life. It is this innate, this well-nigh irrepressible, longing after the truth that makes the word of God in the hands of the living teacher "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." It is this which makes it "a discerner of the thoughts and intents of the heart." So long as

conscience lives, the voice of divine truth will awaken responsive echoes in the human soul.

The Word.—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." His revelation of saving truth to dying men culminated in this manifestation of himself in the person of Jesus—the Christ, the incarnate WORD—"the way, the truth, and the life." Coming into the world in the likeness of sinful flesh, by a sinless life, and by a sacrifice of himself for the salvation of sinners, he taught men how to live, and love, and die, and live again and love forever. In Jesus the world's Redeemer is realized—earth's highest conception of heaven's ideal man—the perfect Pattern, after which God would have every human life fashioned.

Our Opportunity.—In the Sunday-school we find adults and young people—the latter largely in the majority—representing every class of society and every phase of intellectual and moral character. But however dissimilar in other respects, all are alike in that they need the forgiving grace of God, and regeneration by his Holy Spirit, to fit them for citizenship in his kingdom Both are insured by personal acceptance of Jesus as the Christ, the sinner's all-sufficient Saviour This much is clear. The great question is this:

How may our scholars be induced thus to accept Jesus? The only possible answer is this: By bringing them face to face with him. The greatest foe to saving faith is self-sufficiency—for saving faith means self-surrender to Christ. The power of pride is broken in the presence of his spotless life; it cannot look upon the face of the suffering Son of God on Calvary and live. So, we are to bring our pupils to Jesus, in order, first, that there may be wrought in them a conviction of need; for without a sense of "the exceeding sinfulness of sin," and of danger through exposure to it and participation in it, there can be no desire for salvation from it. Now, what we maintain is this: that with the faithful presentation of Jesus there comes to the impenitent soul a sense of wrong-being and wrong-doing as certainly as effect follows cause. It is inevitable. The word of God from Calvary is more potent than the thunder-tones of Sinai. The language of the cross is unmistakable. No sinner can hear it and escape conviction.

First getting consent to the truth of revelation, the next step is an appeal to this universal consciousness of wrong-being and wrong-doing. When once the intellect capitulates, we are to proceed without delay to win the heart. Do not waste precious time looking for the white flag of

unconditional surrender. Watch keenly for signs of a fettered and distressed conscience. That is your signal. Now, from the depths of your own redeemed soul bring forth with prayer the cross of Christ, in all its rigorous manifestations of divine justice, and display it under the transforming sunlight of divine love. Trust God's Spirit to do the rest. Time is frittered away and strength vainly spent by preachers and teachers in examinations of rubbish from the deserted outposts, while Satan is strengthening his defenses in the citadel of the heart. In all our congregations and Sunday-schools there are persons under conviction for sin —conscious of their need of forgiveness and of cleansing—waiting, watching, wondering why no soldier of the cross discovers their extremity; why none come with a direct summons for surrender; why no friendly hand is extended to lead them to Jesus, whom, having resisted, they fear—whose friendship they covet yet distrust, because they do not know him as he is, but as their fears portray him. There are thousands of such people standing on the threshold of eternal life. They would enter in if they only knew the Father, the Son, our Elder Brother, Friend, and Saviour—if they only knew how welcome they would be. They are waiting for those who do know to tell them—to bring them in—to introduce them to

our Lord. For "this is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Away with the gaudy parade-dress and flourish of intellectual trumpets in the presence of these anxious ones! To amuse, to astonish, to terrify them—this is not our mission; but rather to develop the faith that is in them, by manifesting the gracious purpose of our Lord concerning them—by bringing unto them "good tidings of great joy." Leaving the triumphant truth to garrison and fortify the judgment, we are to set about the conquest of their hearts. *These must be won, or all else is lost.* Wherefore, O brother beloved, to whom is committed a dispensation of the gospel of God's grace, let converted heads alone, and lay siege to unconverted hearts. Intrench yourself in the affections of your pupils, and push the bloodless battle to the very gates of the soul. But you will not, cannot; the way is by God-given instinct barred against you if your own heart is not right. If it is, do not fail to go at every call of the Spirit. Go with confidence. Depend upon it, he will be there before you—answering from within your every effort from without. Keep the cross of Christ constantly in view. Point to him who was "wounded for our transgressions," who was "bruised for our iniquities;" the utterance of di

vine compassion in language unmistakable—the word of reconciliation. Let your unsaved pupils see how ready Jesus is to bless them, by telling them how seeking him, you found him seeking you; by showing them how first embracing him, he now embraces you, and blesses you, and saves you. The intuitive methods of a redeemed soul, striving to bring other souls to the Redeemer, are wise above all the wisdom of earthly philosophers. Philip, having found Jesus, accepted him as the Messiah, and sought to bring a friend to him. The skeptical Nathanael hesitated. "Can there any good thing come out of Nazareth?" The foundation of argument was swept away in an instant, by the almost impatient response from the glad heart of Philip: "Come and see." The teachers who best succeed in bringing souls to Christ are those who spend least time in parleying with unbelief, and oftenest challenge faith by saying to their pupils, "Come and see."

Immediate Results.—The sheaves gathered during seasons of revival in the Church are largely the product of seed sown by faithful men and women in the Sunday-school. But are we reaping all that ripens? No; much that is ready for the garner of the Master falls to the ground, and goes to waste for want of harvest-hands. Teachers untaught to reap wait for the preacher to come and

thrust in the sickle. They wait for the protracted-meeting, which in turn must wait on arbitrary circumstances. And often, while they wait, the propitious harvest season slips away. During the revival-meeting we do well to press upon the attention of sinners the folly of delay. But have we no reason to fear that this folly is confirmed in them by the absence of anxiety in us at other times? Do we, in our weekly lessons, teach them that Jesus waits constantly for their coming? Do we, every Sabbath, tell them, "*Now* is the accepted time; *now* is the day of salvation?" Do we seek as we ought, week by week, to bring them to Jesus? If not, we need not wonder that they refuse to heed the unfamiliar voice of warning, or of invitation—the voice being as that of a stranger. A conviction of the sacred duty and the wondrous privilege of bringing their pupils quietly, one by one, to Jesus, by personal effort, without waiting for preacher or protracted-meeting, has not taken hold upon the hearts of our Sunday-school teachers as it ought, and must, to make this agency the mighty power of God he so manifestly designs it should be. Heaven speed the day when every teacher, true to his mission, shall become *a class-leader*, filled with a burning desire to lead every unsaved pupil in his class to Christ, and every saved one to richer enjoyments of a

Christian life. God help us, who minister from the pulpit, to so teach our teachers that they may become efficient fellow-helpers in the great work of saving souls.

CHAPTER II.

BUILDING UP SOULS IN CHRIST.

The Foundation.—The work of the Sunday-school is but fairly begun when scholars are converted and join the Church. All antecedent effort has been expended in securing a good foundation. Digging down through the rubbish of sin, removing prejudice, cutting away the pride of unbelief, ofttimes sitting wearily in the shadow of disappointments—perhaps sick at heart through hopes long deferred—then, taking counsel of the Great Architect, with renewed energy and wiser methods, following closely the ground-plan of godliness, at last the sure foundation-stone—the rock of our salvation—is fully revealed. Its absolute necessity and its ample sufficiency are realized.

The Superstructure.—Resting upon this foundation, and rising through "the first principles of the doctrine of Christ," the spiritual edifice is to be elevated into a clearer light, and into an atmosphere of love, where there is liberty of movement and a bright assurance of final success. Into this building, to strengthen and adorn it, are to be wrought gold, silver, and precious stones. By whom? Preachers, only?—the Bezaleels and Aholiabs? Nay, verily. These be the master-workmen, indeed; but just as truly in the Sunday-

school "every wise-hearted man, in whom the Lord has put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord has commanded, ... even every one whose heart stirred him up to come unto the work to do it," labors to perfect this holy temple "for a habitation of God through the Spirit."

Changing the Figure.—What gracious opportunities are here afforded? Recovered from their wanderings, and "having tasted the good word of God and the powers of the world to come," the spiritual appetite of the lambs of the fold is whetted to keenest desire for things heavenly and divine. This "hungering and thirsting after righteousness" is most conclusive evidence of new spiritual life—a sure prophecy that growth will follow future nurture.

Real conversion supplies the prime condition upon which successful instruction depends—namely, a fervent, truth-seeking spirit. The real Sunday-school furnishes abundant facilities for imparting precisely the kind of instruction most needed. The intimate, tender relation of teacher and pupil brings heart to heart in closest contact. Studying the temperament, knowing the every-day environment, and sharing the joys and sorrows of each scholar, the good teacher is enabled to

"bring forth out of his treasury things new and old," exactly adapted to the wants of each.

System Wanted.—Our academies and colleges propose to develop mind in a systematic way. Religious education is too much hap-hazard. Our Saviour laid down the great comprehensive principles of religious life, and made them plain by living illustrations. One of his apostles, presenting in detail the process of character-building, has given us a formula that should find practical application at the hands of the Sunday-school teacher in the case of every converted scholar. "Giving all diligence," he says, "add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." The business of the preacher and teacher, in such a case, lies not so much in exhorting the young convert to add these graces as in showing him how it is to be done. The "old-field school-master," who taught arithmetic by referring perplexed scholars to "the rule," and who incited them to diligence with a stout "hickory," made more dunces than mathematicians. Newly converted persons have need of something more than warnings against "going back," bare quotations of Scripture, or pious admonitions to read the good book.

To ILLUSTRATE: A man riding from Jerusalem to Gaza was reading the prophesies of Isaiah respecting Jesus. In answer to the question, "Understandest thou what thou readest?" he said in unfeigned surprise, "How can I, except some man should guide me?" Philip, commissioned by the Spirit for this special service, explained the scripture. The gracious result is well known. What young disciples want is such interpretations and illustrations of the truth they so much desire to understand as will confirm them in the faith, and cause them likewise to "go on their way rejoicing."

BEYOND QUESTION, if our instructions were judiciously fashioned after the apostolic model given above, steadfast followers of Jesus would be greatly multiplied to verify this assertion with which the injunction is coupled: "If these things be in you, and abound, they make you that ye shall neither be barren (idle) nor unfruitful in the knowledge of our Lord Jesus Christ." And the Church would have fewer miserable backsliders to exemplify, to her shame, this further statement: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

The benefits accruing to the young Christian through the agency of the Sunday-school, when it is properly employed, are simply incalculable.

Here, upon a plane neither so high as to excite his fears nor so low as to disappoint his hopes, all his renewed powers, mental and moral, are brought into active and harmonious exercise. The easy yoke does not chafe, nor the light burden oppress, the eager spirit. Thus trained, the transition from one sphere of usefulness to the next higher is accomplished by imperceptible degrees. Unconscious of the process, the babe in Christ grows unto the maturity and strength of spiritual manhood. Let it never be forgotten that the purpose of the Sunday-school is "not only to bring the lambs into the fold, but also to keep them there," by such wise ministrations to their wants as shall at once secure their steady growth in grace and in the knowledge of our Lord Jesus Christ.

Systematic soul-culture, embracing both conversion of heart and sanctification of life, is the fundamental purpose of this institution, which from first to last displays such a beautiful adaptation of means to end as challenges our sincerest admiration. Conversion comes by faith, "faith cometh by hearing, and hearing by the word of God." Jesus, praying for those who through faith were following him as disciples, said: "Sanctify them through thy truth; thy word is truth." Judged by the partial results which are visible, the Sunday-school excites our highest hopes of fut-

ure possibilities, and calls forth expressions of devoutest gratitude to Him who is the author of its faith and the finisher of all its legitimate undertakings. Its text-book is the Bible; its ultimate object, the salvation of souls from sin.

PART THIRD.

The Home and the Sunday-school.

CHAPTER I.

THE KINGDOM OF THE HEARTH-STONE.

Home-life is, before any and all other agencies, combined in the formation of human character and in the determination of human conduct and destiny.

In Point of Time.—First impressions of what one is, what he ought to be, what he ought to have, and what he ought to do, are not derived from the Sunday-school, from preaching, or from any other form of Church-service. They are made at home. If right, they are the most priceless legacy within the range of parental solicitude—a perpetual benediction. If wrong, they are a heritage of evil, a fruitful source of disappointment and trouble—how often an unmitigated curse through life! Modified or superseded as they may be in after-years, such impressions are *never forgotten.*

How soon does parental influence begin to tell upon the character of a child? With the first caresses? Earlier than that, perhaps. Study the lives of Samuel and Timothy; trace them back to

their beginnings; mark the faith of Hannah, Lois, and Eunice.

"How soon shall I begin the education of my son?" inquired a mother.

"What is his age?"

"Four years."

"Madam," said the gentleman addressed, "if you have not begun your child's education already, you have lost those four years."

Does the statement seem extravagant? "Between the ages of eighteen and thirty months a child learns more of the material world, of his own powers, of the nature of other bodies, and even his own mind and other minds, than he acquires in all the rest of his life." Who said that? No less a personage than Lord Brougham.

Blessed is that child whose mother and father strive as cheerfully to give a truthful answer to its ten thousand questions as they do to furnish it with food and raiment. By as much as the immortal part is superior to the mortal; by as much as the soul is closer akin to God than the body; by as much as eternity stretches beyond three-score years and ten—by so much are a child's endless inquiries after truth of more extensive significance than his clamors for physical nourishment.

The home-circle is the first, best school, and home influences are what parents choose to

make them—good or bad. It is so by an irrevocable decree of high Heaven. The responsibility of teaching children religious truth rests primarily upon those who are responsible for the being of those children; and there it will forever remain. Equivocation is useless, evasion impossible. The excuses offered for negligence are sometimes plausible, often ingenious, generally contemptible. The word of God, as the seed-corn of eternity, finds a most prolific soil in the parental heart. Neither the cares of this world, nor the deceitfulness of riches, nor aught else, may be allowed, without guilt, to overshadow it and render it unfruitful. To govern, teach, and train children for usefulness and happiness—present and eternal—is the family birthright. Esau sold out for a mess of pottage. Many parents, hoodwinked by the devil, sell out for less—for a mere sentiment, as Eli did. David's kingly grasp, strong enough elsewhere, was relaxed at home. Absalom stole the reins of government, and drove his father from the throne.

"As ARROWS in the hand of a mighty man," so are children, says the psalmist. How pertinent the figure!—"in the hand," inert, controllable; then from the rebounding string, beyond recall, free, flying—whither? *As they were aimed.* Straight to the bright mark of honor, happiness, heaven; or awry as they left the bow, wildly wounding foe

and friend, falling short, dropping into eternity. A failure? Worse, perhaps, a thousand times. Who has not seen and felt the power of this home-impulse? Who may not, every day?

"WAIT UNTIL HE IS OLDER," has sealed the doom of many. "A child spoiled in the nursery can seldom be remedied in the sanctuary." And who said that? The venerable Dr. Lovick Pierce, of Georgia, than whom, from wider or wiser observation, few men may speak with better right. Parenthood implies kingship, priesthood, which admits of no evasion or usurpation without treachery and guilt.

But what has the Sunday-school to do with all this? Just what is intended to be shown—absolutely nothing. As Dr. J. H. Vincent puts it: "For five years before the teacher, the superintendent, the class, begins to affect the mind of the child, he is under powerful influence for good or evil in his own home. The four years of a college-course are scarcely more effective in the life of a man than the four years in the nursery, during which he begins to live; and all this before the Sunday-school reaches him."

Thus defining the spheres of home and school, we shall more easily find the points of contact where they blend and harmonize.

The Sunday-school is no substitute for

Christian home-training. The rapid growth of Sunday-schools within a few years past, and the enterprise displayed by those conducting them, have been too much for the faith of some folks. They declare that "religious teaching is being neglected in many (professedly) Christian homes." That specification is lamentably true. It hath, moreover, the merit of antiquity. The novelty is in the charge, to wit, "And the Sunday-school is responsible for it." A strong case, lacking but one thing—the evidence. Verily this assault, weakening constantly, would be comical if one were not somehow reminded by it of Æsop's wolf, which, for want of better reason, would devour the lamb for muddying the stream where he was accustomed to drink. As a parallel case, how will this do? Domestic worship is neglected, family altars are abandoned in many professedly Christian homes, and the regular weekly prayer-meeting held in the church is the cause of it!

Now, if parents are at fault—and they are—both reason and religion unite in saying, Let the Sunday-school alone, and let the work of reformation begin at home. If a Sunday-school man, so called, is found so utterly bad as to exert the slightest influence against home religion, put him out of the school instantly. But, in the name of common sense, what is to be done with Brother Beam-in-

the-eye, who, suspecting a mote, tenders his professional service with the merciful remark, "If Sunday-school teaching is to take the place of home instruction, then I say, Down with the Sunday-school?"

That many so-called Christian parents do relegate the religious instruction of their children to the Sunday-school, oftentimes to teachers of whose mental and moral qualifications they are in blissful ignorance, is a shameful fact. But would they instruct them wisely and well in the absence of the school? Prove it who can. Is not their worse than heathenish indifference conclusive evidence that they would not, and with such a spirit could not, perform that service?

A Plain Case.—Representative Sunday-school men have everywhere lifted up their voice as a trumpet against this iniquity; and for the rest, are they not everywhere begging for more Bible-study in the homes? In all conscience they have difficulties enough in their ministry, without being obstructed by outside idlers, among whom may be found, at rare intervals, a thoughtless preacher, or worse, one "soured."

Here is a graphic sketch from the hand of that most devoted servant of the Church and friend of Sunday-schools, the late Dr. Thomas O. Summers: "Many seem to consider it a favor conferred

upon the school if they *patronize* it by sending their children. They are not careful to assist them in acquiring the lessons, or to secure their regular and punctual attendance. They never dream of visiting the school, or of contributing to its support. The painstaking bestowed upon the children meets with no grateful recognition by the parents, and it is well if the course of the faithful teacher be not subjected to a censorious review. Such is *the patronage* with which the school is frequently blessed."

The following statement, by the Rev. James A. Worden, General Superintendent of Sunday-school work in the Presbyterian Church, covers the case. With the sentiment expressed, every Sunday-school worker worthy the name is in hearty agreement: "No institution—civil or religious, human or divine, educational or evangelistic—can take the place of the Christian home, or in the slightest degree relieve the parent of his responsibility."

The Remedy.—Sunday-school workers see most clearly, as they also suffer most keenly, the direct consequences of the inexcusable negligence referred to. Let them, as in duty bound, put their pastors in possession of the facts; have the matter brought before the congregations in a candid, Christian way; and then unitedly, persistently, but tenderly, press it upon heart and conscience in the home-circle. Your faith will find firm footing

there. Convince the parents that your only motive is the good of their children, and you at once win their confidence and secure coöperation. Whisperings and backbitings may wound, but cannot heal.

Thus, by personal visitations in the homes of the pupils, and by earnest, oft-repeated invitations, get fathers and mothers to come and see what you are doing in the school-room. By public exercises, by private interviews, by any and all proper means, make them feel that you are deeply interested in your work; show them—don't take it for granted that they know—show them what you want in the way of help; talk to them as if you expected to receive it, and you will not appeal in vain.

CHAPTER II.

ALLIANCE BETWEEN HOME AND SCHOOL.

The Sunday-school is an ally which God has provided for carrying forward the work begun in Christian homes, and for inaugurating a work impossible in unchristian ones.

A MISTAKE.—"If homes were what they should be," say some, "there would be no use for Sunday-schools." That looks plausible; but it is n't true —not a word of it. The instinct of the birds and beasts is wiser. "The eagle stirreth up her nest," says the sacred writer. What for? To make the young ones leave it. "Fluttereth over her young," to incite them to like effort; "spreadeth abroad her wings," to teach them to fly; "taketh them," goes with them, to inspire confidence and for defense; "beareth them on her wings," in the presence of danger, and when weak and weary, to keep them from falling.

Spoken with reference to God thrusting Israel out of Egypt, and his providential care of them afterward, can any thing more beautifully illustrate the duty of the Church with reference to children? The eaglets must learn to take care of themselves. So must children. It is God's decree. The home-nest must be broken up. The inmates thrust out must breast the storm of life or

fly before it. As birds cleave—each one for itself—a pathway through the yielding air, and leave no trace behind, so in human life, each for himself must make a way, not find it.

Home is the Preparatory School.—Measured by its opportunities, it is of prime importance. But there comes a time when home ties must be severed and opportunities for home tuition fail—when home prerogatives begin to yield to the inexorable demands of the great world outside; a perilous transition period, which, constantly occurring in the history of home life, gives rise to great anxiety.

A Turning Point.—Now consider the beneficent influence of the Sunday-school at this critical juncture. It paves the way from the threshold of every Christian home to the gates of Zion. It throws open the doors of the sanctuary, and sends out messengers of grace to lead the little ones from the home-altar to the church-altar. It introduces them to the best society in its best aspect; and, as a breakwater, repels the treacherous tidal-wave of sinful pleasure. It trains their feet in the way to the house of God, and by agreeable associations makes the Sabbath a delight, the faithful minister a spiritual father, the church a home, the people of God a family. It transforms the study of the Word from an irksome task into a grateful entertainment. It wins the heart of childhood from

the ways of sin by preöccupying the mind with things that are pure; and by personal affectionate ministrations, by living examples of redeeming love, religion and every thing connected with it become objects of desire, rather than a solemn menace. In short, every good thing taught at home, whether of precept or doctrine, the Sunday-school labors to strengthen and confirm. More than that—it does what no home can do: by public example, stimulating to public exercise, it educates thought and feeling, taste and habit, to the public worship and service of God.

Religion, like charity, should begin at home. But it must not stay there. It cannot. It must get abroad or die. The Sunday-school gives it early opportunity. Anxious parents seeking the absent child Jesus, found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. "How is it that ye sought me?" said he, in answer to parental chidings; "wist ye not that I must be about my Father's business?" Blessed be God for opening the temple-doors to the young people in these latter times! and blessed be his holy name forevermore that millions of them are found therein, sitting in the midst of teachers, both hearing them and asking them questions!

A Hopeful Sign.—One of the most significant

facts of modern times is the children's love of the Sunday-school. They go willingly, gladly—oftentimes manifesting a devotedness that puts to the blush the superior pretensions of their elders. It was well enough perhaps that parents of the past generation "made their children go to Church." It is a more beautiful thing to see them, as we do, going there on their own motion. "The fear of the Lord is the beginning of wisdom." True enough, but it is only the beginning. Perfected wisdom comes of loving him, and loving comes of knowing. One voluntary Godward step has in it more of real progress than leagues accomplished by propulsion. It has the immense advantage of a corresponding movement, when the ever-watchful Father draws near to bless the effort.

A Bugbear.—The very fact that the young people do love to go to Sunday-school is enough to excite a suspicion of unworthy motives in the minds of some whose religion is broad—as to their phylacteries; whose ideas of enlargement pertain to the borders of their garments; whose love is for uppermost rooms at feasts, chief seats in the synagogues, greetings in the markets, and to be called rabbi, but who never enter a Sunday-school room with a view to saving souls. Lynx-eyed detectives they, who are happiest when an evil suspicion is confirmed; and meaner than they dream, when,

in sackcloth and ashes, they pronounce the verdict: "These youngsters are going to Sunday-school just to have a good time—nothing else."

Quack Practice.—That sweeping assertion, like others of its class, is just equivocal enough to serve its double purpose—damaging the object assailed, and shielding the assailant under cover of religious solicitude. The quack doctor practices upon the credulity of his patients by the use of violent remedies. The quack practitioner in religion often resorts to the same expedient. According to his system, nothing is beneficial that is not painful and repulsive. The Sunday-school is pleasant and attractive; therefore, the Sunday-school is fearfully wrong! The correct thing in this view is to strip it of its attractive features, until its aspect becomes so stern and forbidding that children will turn away from it in disgust, then force them to attend.

A Plea for Attractive Schools.—That there are dangerous extremes of license in Sunday-school management, is true. That schemes utterly inconsistent with the serious interests involved are frequently introduced for no other purpose than to make a school popular, the writer well knows; but having had quite a liberal share of experience in such schools as no live boy or girl would attend except under compulsion, he will not be hastily

condemned for a somewhat earnest advocacy of the attractive element in Sunday-school life. The position assumed is fairly expressed by one of the oldest and most successful pastors of the last half-century, who says: "We minister in a most effectual manner for the future work of the Spirit, by clothing all the appointed instruments of that work with only pleasurable associations."

Testimony.—Let those who assume to look disdainfully upon this auxiliary to domestic religious instruction ponder the testimony of the writer just quoted—Dr. Tyng, of New York—as it is given in his admirable little book, "Forty Years' Experience in Sunday-schools:" "While memory blesses and consecrates those venerable and beloved forms of parents long departed, who were serious, earnest, conscientious, prayerful, yet the remembrance of our Sabbaths, with nothing to call out youthful affection, or to awaken youthful earnestness, or to enlist youthful waywardness, or to turn our desires to pastors whom we never knew, or to worship which we could not understand, is, after all, far from a green spot in the recollections of youth." With this witness many agree.

A Holy Union.—Viewed in the light of common sense, it will be seen that the Christian home and the Sunday-school go hand in hand in the development of Christian character. In spheres divine-

ly appointed, diverse, and yet in aim identical, they blend and harmonize in forceful association for the salvation of precious souls. What God has thus joined together let not man put asunder. He is to be accounted an enemy to both who would impair the efficiency of either. The surest bond against moral bankruptcy is that which holds one to the worship and service of God. The Sunday-school proposes to assist parents in making it strong enough in childhood to resist any strain to which it may be subjected in after-life.

The Sunday-school Must Substitute Unchristian Homes.—After all, we are confronted by this stubborn fact, that a large proportion of our scholars come from homes in which the religion of Christ is neither taught nor practiced—many of them from haunts of vice and crime. These waifs of fortune thus, in the providence of God, become the wards of the Church. On the one hand, their home training is seriously defective; on the other, it is positively bad. In both cases souls have been wronged. The principles of religion on which the Sunday-school is founded make its duty plain. It must in every instance *supplement* the home in religious education. In any case where such education has been neglected, it must, as far as it can, *substitute* the home. It must sometimes actually antagonize the home, by neutralizing, if possible,

its corrupting influences, and supplanting them with such as are pure and healthful. It must always seek to elevate, refine, and sanctify the irreligious home.

A Joint Responsibility.—The duty thus devolved upon the school does not lessen in the slightest degree the weight of parental obligation. As one author (Dr. Hart) very justly observes: "It is a case of double responsibility for the same object. That object—the salvation of the child—is so important that God would put it under double guard. It is like taking two indorsers to a note: the failure of one indorser does not exonerate the other. The holder has his remedy equally against both, and thus the fulfillment of the obligation is better secured."

PART FOURTH.

Church and School.

CHAPTER I.

THE CHURCH GENERAL AND THE SUNDAY-SCHOOL.

Prelude.—The reader could hardly be blamed for skipping this chapter. Of all questions, "The relation of the Sunday-school to the Church" is the one which has received most undivided attention, and suffered most iniquitous treatment. The press—secular and religious—has pried into it mightily, and convention-orators, from the self-confident "popinjay" of the neighborhood gathering to the cautious old D.D. of the International, have dissected it, and left it for dead. But the suspicious glances, the gingerly remarks, and the general "offishness" of many good people, who ought to be laboring heart and soul in and for the Sunday-school, indicate that they are not clear in their minds as to that point. For the sake of such we must indulge the illusion. It is, therefore, a live question.

The newspapers tell us that a Dutch vessel only a short while ago discovered a hitherto unknown

island in the Pacific Ocean. The discovery of a new ground of argument in the case before us would be a more noteworthy event. The humbler task of surveying and defining more clearly the metes and boundaries of that which is already known will sufficiently tax our ingenuity, as it will also, if successful, satisfy the measure of our ambition in this direction.

The Church.—What is meant by "the Church?" Sometimes one thing, and sometimes another. And so, many other closely related things are, through an indiscriminate use of this term, enveloped in ecclesiastical fog—a variety almost as prolific of doubtful results as "the primordial, formless fog" of the evolutionists.

The School.—As seen through the capricious medium alluded to, and as faithfully reported by veracious chroniclers, the Sunday-school assumes a variety of fantastic attitudes positively astonishing. It is "a part of the Church," and it is "apart from it;" it is "the nursery of the Church," and it is "the world's Christian university;" it is "an auxiliary to the Church," and it is "the Church itself;" it is "an ancient institution," and it is "a modern innovation;" it is positively good, and it is negatively bad; it is child's play, and it is the wonder of the world. The catalogue might be indefinitely extended. The examples given will

suffice to indicate the difficulties which lie along the pathway to settled convictions on this subject. Some amiable people seek to avoid trouble by an adroit flank-movement, after the manner of Polonius in a colloquy with Horatio:

H. "Do you see yonder cloud, that's almost in shape of a camel?"

P. "By the mass, and 't is like a camel, indeed."

H. "Methinks it is like a weasel."

P. "It is backed like a weasel."

H. "Or a whale?"

P. "Very like a whale."

And yet—as might be shown by familiar instances—the various and apparently conflicting definitions of the Sunday-school, given above, are not so wide of the mark as would seem at first sight. There is a degree of truth in every one of them; but, when used without reference to some particular definition of "the Church," just true enough to mislead and bewilder.

As before stated, an elaborate discussion of this vexed question of relations, being foreign to the purpose of this book, is left to other hands. If a key to its principal difficulties shall be found in the hints here presented, our design will be accomplished. We notice, first,

The Church universal, by which is here meant the people of God in all ages and under

diverse forms and dispensations. "The Church," says Dr. Arnold, "is a society for making men like Christ, earth like heaven, the kingdoms of the world the kingdom of Christ."

An Essential Element.—In this conception of it, the Sunday-school idea (as remarked elsewhere) has been a fundamental principle of the Church of God from the beginning. "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known unto their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments."

Texts of similar import might be multiplied almost indefinitely. The scriptures bearing upon this subject are numerous and convincing. The duty enjoined is founded in the light of common reason. Nothing can be plainer. No one pretends to deny the obligation. The Sabbath-day, consecrated to the worship and service of God, furnishes the opportunity; the Master himself furnishes the example.

"Herein is a marvelous thing," said the blind man whose eyes Jesus had opened on the Sab-

bath, "a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes." Hundreds of thousands of Christian men and women of the best type are every Sabbath engaged in teaching millions the way of life. They teach without material fee or reward, besides paying handsomely for the privilege. God is glorified in the bringing of multitudes from darkness to light—not to mention innumerable other benefits—by this means conferred upon sinning, suffering, perishing humanity. Herein is a marvelous thing, that in the face of such credentials Christian people should allow themselves to think, speak, and act with reference to the Sunday-school as if it were a purely human institution. That this idea is prevalent is a fact beyond dispute; a fact which accounts for every difficulty in determining the relations of Church and school; a fact, moreover, which could have had no existence but for infidelity on the part of teachers of religion who concerned themselves with "the traditions of the elders," the "tithing of mint and anise and cummin, and have omitted the weightier matters of the law—judgment, mercy, and faith." The revival at Antioch was a new departure, an almost incredible thing, but the keen spiritual perception of Barnabas made quick work as to its character and relations. "When he had seen the grace of God he was glad, and exhorted

them all that with purpose of heart they would cleave unto the Lord." This explains it: "For he was a good man, and full of the Holy Ghost and of faith."

The Main Fact.—The character of a sermon is not affected by the day of the week upon which it is delivered. That the school assembles and is taught on Sunday, is merely incidental. The main fact with which we are at present concerned, is this: The Sunday-school as an organization with the one avowed purpose of soul-saving Scripture study. It is maintained by labors purely voluntary. Now, from whence is this conviction of obligation? By what inspiration have Sunday-school workers wrought the magnificent results that challenge the admiration of Christendom? Who put the Bible into their hands, and said, "Go, teach?"

Does Satan cast out Satan?

CHAPTER II.

PREACHING AND TEACHING.

In the olden time, as the story goes, two knights, meeting on opposite sides of a shield suspended by the road-side, fell into a dispute concerning the metal of which it was made. "It is silver," said one. "It is brass," said the other. Words waxed warm, and led to blows well laid on. A passer-by—less valiant, perhaps, but at any rate better informed—found these gallant knights lying sorely wounded and helpless in the dust. "Both gentlemen are right," said he, "and both wrong. One side of the shield is silver; the other is brass." Not a whit less ridiculous have been many of the encounters between doughty champions of the Church and of the Sunday-school. "Preaching," says one. "Teaching," says the other. "Have at you!" cry both. Result—dust and disorder.

Common Ground.—However wide the margin for differences of opinion as to the organization of the Church in some of its departments, there is none on the point that in the department of instruction Jesus Christ has ordained that the gospel shall be taught as well as preached. To controvert this proposition, one must go outside of the Book.

Of the two Methods, Worden gives us this analysis: "*Preaching* . . . . is the heralding,

the proclaiming of the word by the official embassador of Christ. *Teaching* is the impartation of knowledge. Preaching is of the nature of connected discourse—stating, proving, defending, and applying the great truths of the Holy Oracles to a silent audience. The preacher proclaims; the hearer listens, without interrupting or replying. But in teaching, the activity of the scholar is greater. The teacher endeavors to awaken reply, to evoke expression and answer from his pupil. He draws him out. He desires not continuity. The best method of teaching is of the nature of conversation, in which views are compared, and truth is supplemented by each, and passed from one to another. While an interruption of a preacher would be an intrusion, the teacher longs for free discussion, and even admits of disputation. While preaching is the lecture, teaching is the examination upon the lecture. The sermon is the uninterrupted oration; the lesson is the recitation of the scholar. Each has its advantages. Preaching excels in oratorical power, in producing an impression. Teaching excels in imparting clear ideas. Preaching excels in moving the feelings; teaching in instructing the mind. Preaching excels in deciding the will; teaching in quickening and furnishing the whole inner man. No sane man would clash one against the other."

Construe it as we may, this teaching service has been required of the Church in every period of its history, and is clearly established in the sacred record as a prime condition of its welfare and prosperity.

The Great Commission.—Belief of the gospel saves the soul, but without a knowledge of that gospel, belief is impossible. Even after it is known, it may be rejected. By what means, then, may these most desirable ends—knowledge and acceptance of the gospel—be best secured? Jesus, who sealed with his own blood the new covenant guaranteeing to all mankind the fullest possible spiritual liberty, knew perfectly the constitution of the human mind, and was intimately acquainted with every avenue to the soul. He was "a teacher come from God." He used no vain repetition, and made no mistake when he said unto his disciples, "Go ye into all the world and *preach* the gospel to every creature;" "Go ye, therefore, and *teach* all nations." To meet an ever-present and constantly growing necessity, the Church was to exercise diligently both of these functions—preaching and teaching. The command to teach was as plain and positive as the command to preach, and the apostles so understood it. The early Christians so understood it. The Church afterward lost sight of it. The Sunday-school of

to-day is a return to apostolic usage—a fuller realization of the divine process in religious education than the Church has ever known before. "Unto the end of the world" preaching and teaching, joined in indissoluble wedlock, must go hand in hand. Both are necessary to the complete fulfillment of God's purpose, as prophesied in the Church. Not necessary simply because commanded, but rather commanded because necessary.

To preach the gospel is literally "to tell good tidings." But telling a thing is not teaching it. To teach under this commission of our Lord is "to make disciples"—or learners—of all who are willing to be instructed. The scope of instruction is specifically designated: "Teaching"—instructing—"them to observe all things whatsoever I have commanded you." In short, men are to be Christianized not by a mere proclamation of the gospel so much as by such instruction as will secure the observance of Christ's commandments. "Ye are my friends if you do whatever I have commanded you." Our labor finds assurance of success in the promise, "Lo, I am with you."

Preaching awakens hope and challenges faith; teaching confirms both. The mere proclamation of the "glad tidings" is an easy and delightful task. The trouble is to get men to submit to the terms of the gospel, and to do what

it requires, as voiced by the Holy Spirit in the heart of every man who acknowledges its demands. Hence, teaching religion is hard work. It is a strait gate, a narrow way to duty; and many there be who do not, for this reason, go in thereat. To tell men that Jesus is the Christ; to repeat in a perfunctory way what he says men must do, and then with much complacency to "leave the result with God," is a wide gate and a broad way, and many there be who walk therein. And some who go through that kind of performance ought to be heartily ashamed of themselves. It may be gospel preaching in their estimation, but it is not gospel teaching; and they assume the exercise of both functions—preaching and teaching. A man who does not know enough to detect the fatal omission has no just claim to recognition as a teacher of religion. The specific terms of the great commission are a legal bar to any such claimant.

It is one thing to give a command; it is quite another to enforce it. A soldier must not only recognize the word of command, he must also know its import; for "a command is something to be done as well as known." It is the officer's duty to give the word of command; it is equally his duty to see that the command is properly executed. What is the duty of a teacher of religion? Let the Captain of our salvation answer. "Teach-

ing them to observe"—to keep and perform—"all things whatsoever I have commanded you." So the religion of Jesus is something to be done as well as known, or believed. Now, how is the observance of Christ's commands to be secured?

More than Preaching Needed.—If not, then would the four Gospels have been little else than a volume of sermons. According to the inspired biographers, Jesus preached sometimes, but more frequently he taught. The world's estimate of his public ministry is expressed in the significant title, "The Great Teacher." If nothing more were needed, then would the great commission read, "Go, preach;" and there would be an end of the matter. If sermons from the pulpit would have sufficed the Saviour's beneficent purpose, and the world's imperative need, then would the Sunday-school never have had existence. The English clergy of 1780 discoursed beautifully of a gospel *for* every creature; but the command, "Go tell every creature," they had quite forgotten. So far from "teaching all nations," they rarely ventured beyond the narrow limits of their genteel congregations. The consequences in morals and religion were disastrous. Let those who doubt read the history of that day—of which the Townley Letter, in a previous chapter, furnishes a hint. Let those who look with distrust upon Sunday-

school effort learn that sermons from the pulpit can no more substitute personal study and discussion of the word than the Sunday lesson can substitute the sermon.

Knowledge acquired by absorption is notoriously unreliable. It is obtained without effort; it is of doubtful utility to its possessor; it is easily lost—it is, in a word, a "come easy, go easy" sort of information that is of precious little benefit to any one. And the religious knowledge of the average church-goer is, unfortunately, of this very kind. It is so extremely volatile that, although ready enough on other subjects, his lips are reverently sealed on this—to prevent evaporation by exposure. To know him well, you must see him in the Sunday-school room. You can find him in most schools. In some he is "numerously present." Look for him about ten minutes after the recitation begins. You will easily recognize him by his exhausted condition. The lesson finishes him with the last printed question. During the preaching service, he deceives the unwary minister by his saintly attention. Not a word escapes him—nearly every thing else does. Do you doubt it? Catechise him next day on the points of the sermon, if he is willing, and you are able. Then, to make sure of the matter, serve a like process upon that other man, who sat in the next pew. Com-

pare the reports, and see how delightfully they refuse to harmonize.

Sunday-school teaching is sharply criticised as superficial, and the best friends of the institution are least displeased. They are neither blind to its defects nor disposed to conceal them. On the contrary, none more active in pointing them out, and certainly none so prompt in seeking a remedy. But—just between us, you know, and to go no farther—is n't it possible, just barely possible, that pulpit teaching, tried by the same methods, would be found somewhat wanting in those elements that go to constitute a perfect educational agency? Is "the great congregation" taught as it should be? Ah! congregations are not open to examination as are the Sunday-schools. But if they were? If quarterly reviews were instituted, what astonishing revelations might be made! What "quarterly-meetings" we should have—"what carefulness would be wrought in the worshipers; yea, what clearing of themselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge!"—yea, what an array of empty benches on "review Sunday!"

Brother preacher, who among us would be willing to test his congregation thus side by side with his Sunday-school? In all seriousness, why not? Jesus publicly catechised the wisest and the best

as well as the weakest and the worst. The fact is—

Listening is as different from learning as telling is from teaching. And people listen to a sermon much the same as they would look at a picture. There is a certain indolent enjoyment of it. It costs no mental effort. They even fall asleep on occasion. The preacher does the thinking for them. What would a Sunday-school teacher's reputation be worth in the presence of a class half asleep? But good preaching provokes thought. True enough. Alas! how much so-called preaching—judged by the same standard so freely applied to Sunday-school teaching—is not really good. And, as still as it is kept, that provokes thought, too. Hence these "faithful wounds."

The mind cannot acquire precise knowledge of the facts and principles of Christianity by the mere telling of them any more than of the facts and principles of natural science. In order to a clear understanding, it is as necessary in the one case as in the other that the hearer be stirred to mental activity, and be required to reproduce the ideas conveyed. In short, he must not only be told — he must be taught.

CHAPTER III.

THE SCHOOL SYSTEM.

VIEWED in the light of the gospel of the Son of God, what is the world's most imperative need to-day? By all the tokens, human and divine, it most needs teachers of that gospel. In its homes, in its highways and by-ways, in its school-houses and churches—everywhere, it needs to be taught. If it is ever brought to a knowledge of the truth as it is in Jesus, it must be by teaching, drill, discipline; by *schooling*, by education at the hands of those who, through the Spirit's help, have learned by personal obedience both the letter and the spirit of the word—who know what to teach, and how to teach it. Jesus schooled his disciples for three years and a-half, and sent them forth endued with "power from on high," to preach and to teach.

The living teacher is of God's own ordination. As Dr. Hart very justly observes: "It is for Christians to Christianize the world, . . . and education is the main agency to be used in the work of Christianization. Children believe what they are taught to believe. They are what they are trained to be. After all necessary deductions and abatements for individual cases, this is the great fact in human history. As the twig is

bent, the tree is inclined. Teaching and training make the man; teaching and training make the nation. There are no means more used and blessed by the Holy Spirit in the work of turning men to Christ, and of establishing his kingdom in the world, than this of education. The Church itself is only the school of Christ in which all are alternately scholars and teachers, ever learning and teaching the truths which Christ has promulgated for the salvation of the world."

The obligation resting upon the Church to teach the truths of religion implies the ability of the world to learn them; and the world's apprehension of them is in exact proportion to the Church's fidelity in the manner as well as the matter of its teaching. Christ's example, his precepts, the monitions of the Holy Spirit, and the dictates of common reason, all conspire in demanding that this work be done in the most thorough and systematic way; that its modes shall be as nearly perfect as may be in their adjustment to the complex conditions of the world's ignorance, and unbelief, and sin, by which the truth is opposed.

The world must learn God's will through God's word. And God's Church must teach that word—no question about that. By the terms of its commission, both the subject-matter

and the objects of its teaching are clearly defined. The world is its school-room, lost mankind its pupils, and the Word of Life its text-book. On these points all are agreed. Only one question remains: How is the Church to teach? What methods may it employ? At this point there is a divergence of opinion that has seriously impaired the teaching function of the Church. That question can never be settled by an appeal to ecclesiastical statute-books. As well go to the Babel-builders for authority on teaching the English language. The code of Christianity is Christ. He who with one decisive stroke severed the Gordian knot that held the Church in bondage unto "the law of commandments contained in ordinances" "is the end of the law" in every thing that relates to the evangelization of the world. In the manner as well as the matter of religious teaching, his example is supreme authority. What he taught that the Church is to teach; as he taught so the Church is to teach,

> Till the sun is old
> And the stars are cold,
> And the leaves of the judgment-book unfold.

The methods he employed in imparting instruction are models sufficient for the Church's need in all the ages. They are the perfection of wisdom in adaptation to both the teacher and the

taught in every possible diversity of person and of place, of time and circumstance. In them is fully exemplified every phase of the educational process. Of them there is nothing superfluous—nothing the Church can afford to ignore. If it would win the world to the truth as it is in Jesus Christ, it must follow his example in the communication of that truth. God hasten the day when every method he employed shall be as faithfully exercised as the ordinary form of public discourse.

The Secular School System.—Go where we may, school-houses, academies, and colleges appear on every hand. "There are too many of them," say some. And in the face of that assertion, they multiply with unparalleled rapidity. Not as the result of accident or of a blind perversity, but in obedience to the law of demand and supply. The people want their children educated. So, they build the houses, employ the teachers, and send the children to be instructed. Who doubts the wisdom of this procedure? Who dare assert that this work of education ought to be confined to the home and the university? Who does not see the absolute necessity of intermediate agencies? Never before has the value of scholastic training been so fully recognized; never before has the adaptation of means to end in matters of secular instruction been so nearly perfect

With such facilities as are now afforded, the education of "the masses" is only a question of time. The people are learning. The world moves; it is for the Church to give it proper direction.

The Church School.—The beginning of the modern Sunday-school movement marks an epoch in the history of the Church. True, it did not originate in ecclesiastical enactment; but for all that, its legitimacy is no more a matter of doubt than the world-wide splendor of its achievements. "Two or three were gathered together" in Christ's name, to save souls from spiritual degradation, ignorance, and sin. He, according to his promise, ratified their action with his presence, and laid the corner-stone of success. The Sunday-school, therefore, by the grace of God, is of the Church thus constituted by the presence and benediction of his Son. What is true of the Sunday-school movement is true of the greatest Christian enterprises. They have in almost every instance originated in private and individual efforts, as experiments in Christian duty. In 1788 William Cary, the apostle of foreign missions, in conference with brother ministers, proposed as a topic for discussion, "The duty of the Church to attempt the spread of the gospel among the heathen." Old Dr. Ryland, foremost in learning and influence, sprang to his feet, exclaiming: "Young man, sit

down! when it pleases God to convert the heathen he will do it without your help or mine." But for all that, Cary saw the desire of his heart, and found a grave in India. In adopting the school system, the Church is not only following "the nature of things and the trend of God's providence in human affairs," but is also developing, as it could not otherwise, methods that are vitally connected with the salvation of the race.

Its Rapid Development.—The progress of the Sunday-school movement is without a parallel in history. A little seed was planted at Gloucester a hundred years ago, in an abandoned field—pronounced by some of the wisest to be hopelessly sterile—but from it has sprung a vast and powerful system; a mighty tree, whose prolific branches, interlacing with the contemporaneous growth of foreign missions, have extended to every nation under heaven. In our own land these Bible-schools are found everywhere, side by side with those purely secular. In the words of an eminent divine before the General Presbyterian Council at Philadelphia: "They are the pride of our strongest metropolitan churches; and in the log-cabins of the far-off frontier, they gather about themselves the hope and affection of tens of thousands of hardy settlers. They have certainly affected our national character and the current of our national

history; and it is equally certain that the future of this nation and the future of this immense and rapidly growing system of Sunday-schools are largely bound up together." This is not the wild utterance of an enthusiast; nor is it merely one man's opinion. In this judgment all thoughtful observers of this movement concur. The man who speaks of it in the light in which it was viewed even one short generation ago advertises his own stupidity. To be indifferent to its influence is to be criminally reckless of the welfare of both Church and State. As Dr. Haygood says, in that suggestive book, "Our Children:" "If several hundred thousand grown people and several millions of children met together once a week without speaking a word—if they only looked at each other in utter silence—we would have a subject of interest and importance." But further: "What tremendous powers are here at work! These 753,060 teachers teaching God's word and will to 5,790,683 children. [That was in 1875. The figures are now 932,283 teachers, and 6,820,835 scholars.] And the songs, prayers, lessons, exhortations, these children never will, never can forget. They will be, of necessity they must be, largely influenced by these agencies. These children are forming opinions upon the most important subjects that can invite their attention—their duty to God and

their fellow-men. Who can measure the height and depth and length and breadth of these influences? No man can overstate or exaggerate their magnitude, their power. And they are everywhere. . . . . Whether we like it or not, the Sunday-school is a *fact*—a very great fact among us. No doubt there is now and then an outbreak of fanaticism. So full a river will sometimes break out of its banks; but fertility follows its very inundations. Some songs are sung that neither poetry nor piety will approve. Some things are taught that are not true. There is much superficial work. There are many things about the Sunday-school that are not altogether satisfactory,* but it is the most notable—perhaps also the most hopeful—fact of our times. It will have, perhaps, more to do in making the future of our civilization than any thing else."

A Necessity.—The rapidity with which the Sunday-school system has developed is largely accounted for on the ground that "it met a great and waiting necessity." "There were in the midst of Christendom millions of utterly neglected children. A frightful mass of ignorance and heathenism existed in the heart of the Christian world. It was *imperative* that some way of instructing and

*All of which is equally applicable to other departments of Church-work.

saving these children should be found." The Christian ingenuity of Robert Raikes suggested the plan, and the hearts of God's true people leaped for joy. Said Adam Smith, the astute political economist: "No plan has promised to effect a change of manners with equal ease and simplicity since the days of the apostles." John Wesley—from whose keen spiritual insight nothing that promised good to men seemed to escape—said, as early as 1784: "I find these schools springing up wherever I go. Perhaps God may have a deeper end herein than men are aware of. Who knows but some of these schools may become nurseries for Christians?" With all their faith in this enterprise, its most sanguine advocates never dreamed that in those four Gloucester schools were hid the germs of a system that should erelong engage many millions of all ranks and ages in the social study of the Bible. Like the founder of Methodism, and many another whom God has employed as agents in the accomplishment of his beneficent designs, Mr. Raikes "builded better than he knew."

The Priesthood of the People.—The real significance of the Sunday-school system appears when we reflect upon the aggressive element which it evoked from the hitherto passive ranks of the Christian laity, and threw into the field as an evangelizing agency. It is not too much to say

that from the times of Luther down to this present the most notable day in the struggle of evangelical Christianity against priestcraft and its accompanying abominations was when regenerate men and women, without formal ecclesiastic ordination, volunteered and were accepted and acknowledged as public teachers and defenders of the religion of Jesus Christ, as held and practiced among Protestants. "The idea that the work of teaching the millions of any population the saving knowledge of the Scriptures must be required at the hands of the clergy alone was left behind forever."* The protest of Luther and his coadjutors, and their declaration of independence, has been followed by a revolution which has never shown one sign of going backward. Passing in review the countless multitudes who have wrought well and entered into rest, we come upon a vast army now in the field—a million and a-half of volunteers from the ranks of the laity—who have, by this movement, been added to the evangelizing forces of the Church as stated teachers of Christian truth. And it is estimated that there are in America alone not less than seven hundred thousand of the most intelligent and godly women of the Church thus employed. When it is asserted —after making every just abatement for their

* Dr. Mitchell.

shortcomings—that "there is among these Sunday-school workers more faith, love, zeal, and aggressive power than can be found among twice their number outside of the Sunday-school movement," many will shake their heads in doubt—some will actually feel aggrieved. The writer made a similar assertion once, while superintendent of a school. He has occasion to remember the flutter it created, as well as the relief experienced soon afterward in finding the statement reiterated by the editor of the *Sunday School Magazine*, and reënforced by these remarks: "We prefer to understate rather than to overstate these things; but we are safe in saying the real aggressive power of the Church is found among these teachers and officers. Take them as a body, we venture to say they are the best people in the Church. And they are the most intelligent. They read more, study more—particularly in the Bible. And most of them are in earnest. The most zealous men and women of the Church are engaged in the Sunday-school work." We would not claim for this agency one iota more than is fully warranted by facts. It is demonstrably true that a larger per cent. of the energy of the laity of the Church is expended through channels opened up by the Sunday-school than through any and all others combined.

CHAPTER IV.

A SUMMARY OF BENEFITS.

WHAT advantages and opportunities does the Sunday-school bring to the Church? That question can never be answered in time; it may be in the revelations of eternity. The views of the subject here presented are mere sketches in outline, such as one might make of certain prominent headlands from the deck of a swift-sailing ship. Behind them lies a mighty continent of truth, whose coast-line stretches away on either hand and drops below the horizon of finite intelligence.

1. The Sunday-school attracts and brings under Christian influence multitudes from unchristian homes who could not be reached by any other instrumentality known to the Church. While thus substituting unfaithful parents and unfavorable surroundings, it supplements faithful home-work by reäffirming the truth there taught, and at the same time emphasizes that which is delivered from the pulpit.

2. It cultivates an attachment among young people for the Church and its services, by special adaptations of Bible-readings, study, songs, and prayers—thus preparing the soil for the reception of seed sown by the preacher.

3. It secures for the lambs of the flock, through

teachers, special pastoral care; supplies a vital connection between the home and the Church; opens up a living way for the pastor to the hearts of the young people, and brings them into closest personal contact with the truth as expressed in the lives of Christian teachers—Christ's human representatives.

4. It offers every inducement to the study of the Scriptures, by providing for both old and young the best possible lesson-helps and requisites to the thorough understanding of the truth. As a consequence, "expository sermons are everywhere on the increase, and all preaching is assuming a more biblical form"—for which the Church has reason to be devoutly thankful.

5. It furnishes our homes with a vast amount of pure and wholesome literature, both books and periodicals, for leisure reading.

6. It affords the amplest opportunities for training the young in the principles of temperance and practical benevolence, chief among which is the work of missions.

7. It makes a constantly increasing demand upon the Church for teachers who are being "quickened and trained in the art of teaching, made apt to teach, and wise in winning souls." Under a sense of official responsibility a new anxiety for souls is excited; "new inquiries, new prayers, new spirit-

ual longings and spiritual tact and skill, are being evoked." It is a training-school for the higher offices and work of the Church at home and abroad.

8. It deals chiefly with the living and essential elements of Christian faith and practice, in which all denominations are in agreement. In seeking the application of these truths to the heart of childhood, sectarian jealousy has been rebuked, and Christian unity has been promoted to a remarkable degree—in testimony of which we have county, state, and international conventions, with the international series of lessons as a crowning result.

9. Finally: the Sunday-school enlightens, refines, civilizes, and Christianizes. It is the open and avowed friend of all that is good, the uncompromising foe of all that is bad. Born of faith and love, its nature is to bless and to sanctify—its mission is to save.

Conclusion.—The word of God and the logic of events coincide in demonstrating the Sunday-school service to be of divine institution, as truly so as any other form of Church-service. It is, therefore, auxiliary to the pulpit and every other divinely appointed means of grace. To speak of it as auxiliary to the Church, or in any wise antagonistic to it, is quite as absurd as to say that chil-

dren are auxiliary to the family, or infantry antagonistic to the army of which it is a part. From the above stand-point, "the Sunday-school is that department of the Church of Christ in which the children, youth, and adults of the Church and community are thoroughly trained in Christian knowledge, Christian experience, and Christian work." Viewed in a slightly different light, it is a mode of operation by which the Church, in fulfillment of its commission, expresses itself to the world; an exponent of its faith in the Father, its hope in Christ, and its love in the Holy Ghost. In short, it is the Church at work in the exercise of one of its most important functions—being assembled to teach and to learn more perfectly the way of life and salvation as set forth by inspiration in the Holy Scriptures.

CHAPTER V.

THE CHURCH DENOMINATIONAL AND THE SUNDAY-SCHOOL.

Our investigation up to this point has been principally directed to the Sunday-school as an institution of the Church at large. We are now to speak of it in a more restricted sense—as an agency subject to ecclesiastical direction and control.

By the Church denominational is meant "a body of Christian believers observing the same rites and acknowledging the same ecclesiastical authority"—as the Roman Catholic Church, the Methodist Episcopal Church, South, etc.

A Bit of History.—As we have seen, Mr. Wesley was among the first to discover the importance of Sunday-schools. He began at once to establish them in his societies. "It seems," says he, "these will be one great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some able champion against them." And again, speaking to preachers: "This is one of the best institutions which has been seen in Europe for some centuries, and will do more good, provided the teachers and inspectors will do their duty. Nothing can prevent the success of this blessed work but the neglect of the instruments. Therefore, be sure to watch them with all care.

that they may not grow weary in well-doing." As Dr. Summers remarks, in "The Sunday-school Teacher:" "He considered Sunday-schools a valuable adjunct to the pastoral office, and accordingly wrote and preached in their behalf, and made it obligatory upon his assistants to do all in their power to make them subservient to the interests of the Church, by a thorough indoctrination and early conversion—the latter point being considered of special moment." * He gave to Methodism a lasting impulse in this direction, the results of which are everywhere apparent.

Church Action.—"So early as February, 1790, the Methodist Episcopal Church held a Conference at Charleston, S. C., in which they took strong and high ground for Sunday-schools.

* One of the most enthusiastic passages to be found in Mr. Wesley's Journal relates to impressions received at Bolton: "And this I must avow, there is not such a set of singers in any one of the Methodist congregations in the three Kingdoms. There cannot be, for we have near a hundred such trebles, boys and girls, selected out of our Sunday-schools, and accurately taught, as are not found together in any chapel, cathedral, or music-room within the four seas. . . . . I defy any to exceed it, except the singing of angels in our Father's house. On Sunday, ... about three, I met between nine hundred and a thousand of the children belonging to our Sunday-schools. I never saw such a sight before."

Bishop Francis Asbury, who, it will be remembered, was as enthusiastic a friend of Sunday-schools as Mr. Wesley, presided over the Conference. The Conference passed a resolution embodying, in the main, a most apostolic plan; but, strange to say, the plan was not at once executed. Religious bodies then, perhaps, as they are now, were addicted to passing and forgetting a great many good resolutions. The action of the Conference was the first general Church action in reference to Sunday-schools, and was as follows: "Let us labor as the heart and soul of one man to establish Sunday-schools in or near the place of public worship. Let persons be appointed by bishops, elders, deacons, or preachers, to teach gratis all that will attend and have a capacity to learn, from six o'clock in the morning till ten, and from two o'clock in the afternoon till six, where it does not interfere with public worship. The council shall compile a proper school-book to teach them learning and piety.'"*

In 1802, the Wesleyans organized a committee "for the purpose of correspondence and other efforts to promote the organization and improvement of the Sunday-schools in the Wesleyan Societies of Great Britain."† Similar enterprises were set on foot by other denominations shortly after-

*Candler: "History of Sunday-schools." †Ibid.

ward, and more or less activity has been subsequently manifested in the councils of all the various religious bodies to secure the organization and maintenance of schools in Churches under their jurisdiction.

Ecclesiastical Recognition.—It must be admitted that the Churches have been slow to recognize and adopt the Sunday-school as a divinely authorized agency in the spread of the gospel. It was for a long while regarded as a philanthropic institution, for the exclusive use and benefit of the illiterate poor. The action of the Methodist Conference given above was in answer to the question, "What can be done in order to instruct poor children, white and black, to read?" This was the first appearance of the word "Sunday-schools" on the minutes of the Methodist Episcopal Church. In an address of the Bishops, 1796, the people were urged "to establish Sunday-schools wherever practicable for the benefit of the poor." From that date down to 1824, a period of twenty-eight years, there is no record of any further official action on the subject. In 1827 the "Sunday-school Union of the Methodist Episcopal Church" was organized. In 1833 it was merged into the "Bible, Sunday-school, and Tract Society," which was dissolved in 1836. Four years later, 1840, the "Sunday-school Union of the Methodist Episcopal Church" was

reörganized; but it was not formally recognized by the General Conference of that Church until 1852. From that time on its power and efficiency have steadily increased.* In 1872 its relation was reädjusted, its board of managers being appointed by the General Conference. Since 1846, at which time the collection of statistics was begun, it has received reports of over one million conversions among Sunday-school members. The superior activity of this Church in this department is well known. From the facts here presented, the *status* of other bodies may be inferred.

To the Methodist Episcopal Church, South, belongs the honor of having taken the initiative in electing superintendents for its Sunday-schools. This is done by the Quarterly Conference of each station or circuit, in conformity to an action of the General Conference of 1874, which at the same time constituted a Quarterly Conference "a board of managers, having supervision of all the Sunday-schools and Sunday-school societies within its limits." The superintendent thus elected, if a

* In forty years nearly 40,000 schools have been helped at an expense of about $450,000. The Union began its foreign work in 1847. Since that time it has aided in Sunday-school work, in connection with foreign missions, in the following countries: China, South America, Liberia, Germany, Bulgaria, India, Denmark, Sweden, and Mexico—appropriating about $28,000 to these fields.

member of the Church, is a member of that Conference.*

An Obligation.—It is clearly the duty of every denomination to make the amplest provision for the organization, maintenance, and spiritual efficiency of Sunday-schools. That most, if not all of them, have fallen far short of doing what they ought and might have done in this direction is painfully apparent. Much of the meager legislation on the subject has been merely tentative, hortatory rather than mandatory—"good resolutions," by-laws without a constitution, hardly worth the paper on which they were written. Although left almost entirely to the option of local churches and dependent upon local enterprise, the Sunday-school system rapidly developed adaptations to other noble ends as well as ministrations to the poor. It came to be looked upon with great respect as "an auxiliary to the Church"—a friendly outsider. But when these schools, like the tents of Israel in the land of Goshen, were "increased abundantly, and multiplied and waxed exceeding mighty, and the land was filled with them," and "inside tendencies" began to be manifested, those who "knew not Joseph" feared exceedingly for the safety of "the Church." And the relations of the Sunday-school

* The law of this Church relating to Sunday-schools will be found on pages 131–136, ¶ 104, of the Discipline.

were diligently investigated with many an ominous suggestion of ecclesiastic justice. Two important and very gratifying facts have been developed. First, that the blessing of the Lord is upon the Church because of the presence of the Sunday-school as surely as it was upon the house of Obed-edom when it sheltered the ark of the covenant.* And, second, that the Sunday-school has come to stay. Its specific relation to any particular branch of the Church is to be determined in the official councils of that body; and the decision thus reached will materially influence the whole future history of such Church. The question cannot longer be deferred. To ignore it would be suicidal. That the Churches are waking up to this fact is apparent from the wholesome and systematic legislation that has obtained within the past few years—certainly one of the most hopeful signs of times to come. If, as Whately says, "children are the to-morrow of society," in an equal sense the Sunday-school of to-day is the Church of the future.

*Uzzah's folly and Uzzah's fate have been repeated in the history of one dead ecclesiastical body, whose remains may be seen in certain out-of-the-way places.

BERKELEY BAPTIST DIVINITY SCHOOL
LIBRARY

CHAPTER VI.

THE CHURCH LOCAL AND THE SUNDAY-SCHOOL.

By local Church is meant "a formally organized body of Christian believers worshiping together," as Trinity Church, Oak Grove Church, etc.

It is the duty of every such Church to organize a Sunday-school. In point of fact, it would be hard to find a congregation worthy the name of a Church without a school; for, with the abundant facilities at hand, and wanting in this particular, it would, to that extent, be manifestly lacking in one of the elements which go to constitute a true Church. The mere presence of a preacher and the delivery of a sermon to a congregation of people whose names are enrolled does not make a Church, as some seem fondly to imagine. The presence of the Christ-spirit is the essential thing. It is the Church's soul—a living, acting, *teaching* soul, wherever found. *The Church that does not teach is dead.* Every live Church seeks to teach, and seeing its opportunity in the Sunday-school, never fails of embracing it as the plainest and best way to the discharge of its office as a public teacher of Christianity. It also seeks to learn, and finds in the Sunday-school ample opportunity for fulfilling the obligations of disciple-

ship. In which case the act of organization for these ends passes out of the sphere of duty into that of privilege. Such a Church will have a school, if it is within the range of possibility,

In the interest of young people belonging to the Church-family. The first, best school of religion is not the Sunday-school, nor any other Church agency, but the Christian home. But there are obligations resting upon the Church which this fact cannot diminish or affect in any wise. The Church cannot do the work of the home; this idea is constantly emphasized. Let this also be duly stressed: *the home cannot do the work of the Church.* If, as we have endeavored to show elsewhere, all professedly Christian homes were what they should be, the Sunday-school would still be an indispensable auxiliary to religious training. That its value would in such case appreciate a hundred-fold in the estimation of parents, is certain; but our homes are not what they ought to be, and in all human calculation never will be. The Church must do its utmost to make its Sunday-school department equal to the demands which this fact imposes.

A Voice from the Pew.—As Dr. Garland, the venerable Chancellor of the Vanderbilt University, said in the presence of the Memphis Annual Conference:

"Much of ministerial labor is lost for the want of that early religious culture which is necessary to prepare the mind for the reception of the truth. And if, at the formative period of youth, while the mind is yet plastic, and sensible to the slightest impressions made upon it, you do not preöccupy it with truth, it will soon become filled with error, which you may not afterward eradicate but with the utmost difficulty. After habits have been formed, and prejudices have taken possession of the human mind, it is next to an impossibility to change the one or eradicate the other. You had as well attempt to beautify and adorn the forest by hewing, and trimming, and shaping its sturdy monarchs which have become incased and hardened in the convolutions of a thousand years. You had as well attempt to turn from his course our great Father of Rivers, after he has received his numerous tributaries, and is hastening on majestically to pour his ample waters into the Mexic Gulf. It is by adjusting the early shoots, and bending the pliant twigs of a springing undergrowth, that you may accomplish the one of these objects; and by turning aside along the new water-sheds the tiny rills where they burst from the earth, that you may accomplish the other. And so it is, by adjusting the early shoots, and by bending the pliant twigs of infancy—by turning into new channels the

first currents of infant thought and feeling—that you may effect the moral and religious reformation of the world. And without this it cannot be done. You may dot the world over with churches, and may appoint to serve them men as holy as Paul, and as eloquent as Apollos, and yet if their operations are confined to the adult population exclusively, the work of reformation can never end. A generation of godless children will ever be coming on to fill the places of the sainted dead, upon which you have to expend the same labor that was expended upon its ungodly predecessor. The salvation of the world, which is the great mission of the Church, depends upon the training of the young.

"Our children are taken into the Church in their infancy by baptism.* They are as truly members of the Church as adult believers. Our Saviour has declared of them, 'Of such is the kingdom of heaven.' Why should they go out of it? Was such the purpose of Christ concerning them? † Must they run into every excess of folly and sin? Must they spend one-half of their lives in the service of the devil, at the imminent hazard of spend-

* It will be remembered that Dr. G. is speaking to a Methodist Conference.

† Study *carefully* Matt. xviii. 1–14, in connection with Mark ix. 33–37.

ing the other half in like manner, in order that, under the extraordinary operations of the Spirit, they may experience an overwhelming conviction and a powerful conversion? Why should not our children grow up as plants in the house of the Lord, with their hearts ever glowing with the love of Jesus, and always under the regenerating and sanctifying influences of the Holy Ghost? Glorious will that day be for the Church when her children shall be so trained that they shall never depart from the ways of the Lord, and their names shall never be stricken from the roll of the Church militant below, except to be transcribed upon that of the Church triumphant above. This is the work to which the Church must address itself—this is the end to which it must direct its energies. . . . And what an instrumentality for good has this institution (the Sunday-school) proved itself to be! How clearly has the seal of the Holy Ghost been impressed thereupon by his converting and bringing into Church-fellowship a large majority of those who have been trained in Sunday-schools! They are almost the only sheaves which our ministers are now gathering in the harvest of the Lord. They are those who among our converts stand firm and unmovable, and abounding in the work of the Lord. They stand firm because they stand in the *knowledge of the truth*, as well as in the power of

the Holy Ghost. But great as the good already accomplished is, it is but as nothing compared with that which would be accomplished if this work interested all hearts, and filled all hands. The Sabbath-school may be made an instrumentality in the conversion of the world second only to a living ministry."

What is thus truly spoken of the whole Church in its relation to childhood is true of every part of it. Each particular Church needs a Sunday-school for the sake of its children—*her* children, rather, for the motherhood of the Church is as real as the fatherhood of God; and there is as little need of mistaking the one as the other. This idea is so beautifully presented by an unknown writer in the *Unitarian Review*, that we but challenge the gratitude of every reader in quoting a few passages:

"This motherhood of the Church toward the children is no mystery hard to fathom and costly to attain, but about the simplest thing God has laid on our hearts. It begins in a warm, sweet atmosphere of welcome to all the children that flock to our sanctuary, very much like that we give to those Heaven sends into our homes. It lies also in some touch of insight of the promise they hold with all children touching the new day of God, when we are all dead and gone, and they have to run the

world—a real longing on our part to make that promise good in each little child, and the godly fear that if the Church adds her neglect to this of the home, many a fair blossom will be blighted, which would else bring forth good fruit. It lies again in winning them to love the Church ahead of any reason they can give for their loving; and, when they come to reason, in the power to find new incentives for this affection; and in our power to touch them with a sense of God's presence, of heaven's nearness, of the loving heart of the Christ in whom they believe so instinctively, and in the worth of all that is beautiful and noble, and the hatefulness of all that is mean and base. . . . . The Church that cares well for the children cares well for the quality and continuance of her own life. She is the nursing mother of these nurslings of God; and to fail in this duty is to call in question her fitness for such motherhood. And as your true mother gains through all her giving, and is ruined only by her greed of self in the mean disguise of ease and comfort, so when a Church cares more for herself than she cares for these little ones, she may still have a name to live, but she is dead to the finest and most fruitful promise of her life, and must neither wonder nor complain if Heaven leaves her nothing to nurse at last but her own desolation."

CHAPTER VII.

INGATHERING.

However well a Church may have provided for her own, there will be ample reason to suspect her fidelity to Christ if her solicitude ends with the attainment of this object. A true Church, having met this requirement, will project Sunday-school enterprises upon a liberal basis

For the benefit of the young people who are not of the Church-family. The best statisticians tell us that there are six and a-half million Sunday-school scholars in the United States, and our hearts rejoice; but when we are told that "there are at least eleven million children yet outside," and that "the tide of immigration is adding to them every day," we feel that although there is occasion there is little time for rejoicing. There is serious work before us. We remember that while praying "Thy kingdom come," we are also to speed its coming by constant aggressive effort—"laboring together with God" for the ingathering of those "which are without," myriads of whom are as lambs having no fold and no shepherd.

The spirit of Christ is a missionary spirit, and no man is a true Christian, and no congregation is a true Church, in the absence of that spirit. Having organized a Sunday-school for the

children that belong to her by birthright, the maternal instinct of a true Church will further assert itself toward such as come to her for shelter and spiritual sustenance. Nor will she be content with those who are thus drawn to her, but going out into the highways and by-ways of the world, "she will gather yet others who are orphaned in what makes for the soul's life, and standing to them in God's stead, she will make good the promise, When thy father and thy mother forsake thee, then the Lord will take thee up."

The Home Field.—Every Church in the land is within reach of some portion of these millions of untaught, ill-taught, wandering children of our Father. They throng the streets and alleys of our cities; our country-places furnish their full quota of them. They are at our very sanctuary-doors. They never hear a prayer nor a sacred song—except by accident; nor the name of God, unless profanely used; never hear a sermon, never enter a Church; having about as little personal acquaintance with preachers and teachers of Christianity as the human tides that sweep through the narrow streets of Shanghai. The time for blinking these facts, if it ever existed, has passed. We are confronted by a stern obligation to seek the evangelization of these sinning, suffering ones, for whom, as truly as for us, Christ died. The easiest

approach to the visible Church is through its Sunday-school. If the mass of these of whom we speak be not persuaded to enter by this way, they will never come into it at all. Staying without as alien enemies, they will oppose its every movement. No Church is loyal to the Master that does not strive to make a Sunday-school scholar of every young person in the community. Being careless of other children is proof positive that it is not wisely careful for its own. And let Churches and parents lay this saying to heart: "No child is safe so long as any child in the neighborhood is neglected." * As some one has remarked of the Chinese on our western coast, "If we do not Christianize them, they will heathenize us."

Is It True ?—Few young people, properly approached, are unwilling to learn. The Sunday-school stands the test of experience as a mode of instruction to which above all others they are favorably disposed. It is popular. Think of waiting sinners willing to be taught, and an unready Church unwilling to teach! Be it Methodist, Baptist, Presbyterian, "Mount Zion," "Enon," "St. Paul's," name it as you will, is that a true Church?

Again: It is the duty of a Church to provide a Sunday-school

For the benefit of newly converted

* Hart.

persons. Having spoken of this matter at some length in treating of the objects of the Sunday-school, in another chapter, only a brief allusion is necessary here.

By regeneration one is made a new creature. With spiritual birth comes a second childhood—a tender, trustful eagerness to know more of the new life. Spiritual manhood comes by growth, *and by growth alone.* If a Church having children born unto her is true to herself and to God, their Father, she is indeed a nursing mother, feeding her babes on what is most available to her and most needful and desirable to them—the sincere milk of the word—that they may grow thereby. *Thus nourished, they will grow* according to a law as constant as that which guides the stars. They must grow or die. Alas! how many Churches, after great travail in "the revival," fail in those gentle ministries which make the new-life joys of the little ones day by day more real and abiding; and so, "instead of being nursing mothers to them, become very cruel step-mothers, training them in hard and bitter dogmas, and making their poor little lives a burden by their stern insistence on 'thou shalt' and 'thou shalt not,' until they break away from their wintry shelter in disgust just as soon as they are able." Break away from the bosom where they should have found the nourish-

ment they craved, and from the arms which should have held them in affectionate embrace—some to become insignificant formalists, others bold backsliders, others still to curse the Church by open acts of outlawry. Is there any curse upon the Church to-day comparable to that of apostasy? And is it not largely accounted for on the ground that religion is undertaken as an experiment in futures with a wide margin for decline in present value rather than an unconditional surrender and soul-committal to a covenant-keeping God upon the inflexible terms of the gospel? "If any man will come after me, let him deny himself, and take up his cross and follow me."

ONLY THOSE WHO ARE FAMILIAR WITH BIBLE TRUTH KNOW WHAT CHRISTIANITY DEMANDS OF SERVICE AND OF SACRIFICE; only those remain steadfast who, being educated in its principles, are thus rooted and grounded in the faith. Jesus assaulted in the wilderness replied to the adversary, "It is written," and with the sword of the Spirit, which is the word of God, vanquished him. After the baptism, then the battle of the wilderness, which every follower must sooner or later fight single-handed and alone. And he will need to be equipped with something more substantial than the memory of a bitter repentance and a bright conversion. To be successful in that con-

test, he must wield the weapon Jesus used—God's word, "It is written." Again—

IF HE IS TO BE A SOLDIER OF THE CROSS, HE MUST BE FAMILIAR WITH THE VOICE OF HIS COMMANDER. How can he serve God when he doesn't know what service is required of him? How can he know without a study of the Bible? And how many young people are capable of studying it intelligently apart from such help as is afforded in the Sunday-school? It may be objected that the word is not faithfully expounded in many schools. Granted; but let it not be forgotten that every Church-school is an exponent of the fidelity or infidelity of the Church with which it is connected. *As the school is so is the Church, in both faith and practice. If the school is not what it ought to be, the fault is with the Church.* Not the Church as apart from the school, but as represented by it, and less among those members—who are perhaps doing the best they know how—within the school than among those who stand aloof and criticise it. The school is what the Church makes it—neither more nor less; a training-school of disciples or triflers.

A Church ought to devise liberal things in its Sunday-school department

For the benefit of adults. Our attention has been directed to the Sunday-school as an agen-

cy for the Christian education mainly of the young. Why? Because this is its most important work. If what has already been said does not sustain the proposition, nothing we might now advance would avail any thing. Take care of the young people, and the old ones will take care of themselves. The old adage as to dimes and dollars is no truer than this, nor more clearly illustrated in monetary affairs than this in morals and religion. Spiritual poverty will as certainly follow negligence of the young people as sorrow follows sin. The Church has blundered fearfully along this line. Thank God for abundant evidence of returning reason!

THE SUNDAY-SCHOOL AS A MEANS OF GRACE TO ADULT MEMBERS OF THE CHURCH has not received the recognition it deserves from leaders of religious thought. Its value in this regard has not been sufficiently impressed upon the people from the pulpit, for the reason that many preachers have failed to perceive the possibilities of this agency. They have not studied it as they ought. To tell the plain truth, many of them are, in this respect, far in the rear of those they profess to lead. What is needed in order to secure adult attendance in our Sunday-schools? We answer, unhesitatingly, MINISTERIAL INFLUENCE. This alone will not solve the difficulty, but it is the prime

factor without which all others are of little advantage. Do pastors desire to see the older members learning more of God's truth? Let them express that desire unequivocally by publicly and privately insisting upon such members assembling with the Sunday-school for that purpose. And let not the exhortation fail of proper support in the shape of solid reasons. If need be, let pastors call special meetings for discussing the subject. There are Churches where a Sabbath evening devoted to this object would work a revolution in methods of Bible-study.

CHAPTER VIII

DISCIPLESHIP.

"THE disciples were called Christians first in Antioch," and that was about ten years after the great Pentecostal ingathering. The word Christian occurs only three times in the New Testament, while two hundred and sixty-two times the followers of Jesus are called *disciples—learners.* Where one ceases to learn he parts company with Jesus. And so it has come to pass that multitudes who began as disciples have ended in apostasy. While a few in the Church have conferred upon them the title of D.D., thousands, neglecting the Sunday-school and kindred agencies, have graduated to the degree of B.R.—backslider in religion. "Going to preaching" is well enough as far as it goes, but it does not meet the demands of discipleship; and nothing will but close personal study, and close personal application, of the truth of God as contained in the Holy Scriptures. The man who contents himself with listening to the preacher is attempting to serve the Lord by proxy, with alarmingly fair prospects of getting to heaven in the same way—by proxy.

No one will deny the obligation that is upon every professed follower of our Lord, without respect of age, to learn all he can of his word. Who

will deny that the Sunday-school affords ample opportunities for acquiring such knowledge? Can any man deliberately refuse these opportunities, week by week, without incurring the Divine displeasure?

Who should go to Sunday-school? Everybody? No. Some cannot. It is the duty of such to stay at home. But all who can, whether old or young, ought to attend. It is clearly a matter of duty. As such let it be emphasized in every congregation, and we shall have less occasion for the exercise of Church discipline. If Church-membership means any thing, it means discipleship; and this is specifically the meaning of Sunday-school membership. The man or woman who refuses attendance on the score of not being needed as a teacher has utterly mistaken the place and purpose of the school. Such a one has much to learn of the meek and lowly Jesus, and if not in demand as a teacher, might, with great propriety, seek to become a scholar. No man so old, or wise, or good, but that growing older he may also grow wiser and better from going to Church once a week to investigate and discuss with his friends and neighbors a portion of Scripture. Old people meet and take delight in discussing agricultural, mechanical, political, commercial, and domestic affairs. They make it a matter of busi-

ness. Will Church-members never get it into their heads that religion means business? That *being* good always implies *doing* good?

Why is it that so many actually avoid the Sunday-school? Having propounded that question, another presented itself: Is it possible to answer this truthfully without serious offense? In this dilemma our eye fell upon the pages of an old *Sunday School Magazine.* There, side by side, were two articles upon this very subject—one written by the Rev. Dr. Hargrove, then president of a college in Tennessee; the other from the Rev. Dr. Fitzgerald, president of a college in California. A brief examination revealed the fact that the center had been driven from our troublesome target. Nothing, therefore, remains for us but to express in advance our admiration of the accuracy of aim thus manifested.

Dr. Hargrove, after showing from statistics that of a leading Church more than one-half, or about four hundred thousand adult members, stand entirely aloof from the Sunday-school movement, contributing nothing to it and receiving no personal benefit from it, says: "This fact, in this enlightened Christian age—the age of Sunday-schools—is appalling. . . . . *Leisure* is the primary meaning of the Greek word for *school.* And since the Church has appropriated Sunday for its school,

it conforms exactly to the original idea, enabling all to be scholars. Indolence, and not the lack of leisure, is the real impediment. To luxuriate in sleep on Sunday is more congenial to the taste of thousands than the study of the Scriptures. . . . To make every adult member of the Church either a teacher or a scholar is *the* work now before the Sunday-school. Attainments, and not age, should determine the relations of teacher and scholar. 'My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee.' The Master seeks '*disciples*.' Go 'ye therefore, and *disciple* all nations.'"

Says Dr. Fitzgerald: "This is the work of the *whole Church*. Yes, of the whole Church. Every Christian man, every Christian woman, is bound to engage in this work to the full extent of his or her ability, influence, and opportunity. There is no escape from the responsibility. The logic of the case is this: If the Sunday-school work is not the proper work of the Church, let Christians have nothing to do with it. If it is the proper work of the Church, then should every Christian take hold of it. The excuses usually made are flimsy enough: 'I have n't time; I have n't the ability; others can do the work better.' You have plenty of time; you have not tested your ability; others cannot do your work. There is work enough for all. If you

share the neglect of others, you must also share in their condemnation.

"The real excuse is seldom given for neglect of Sunday-school work by members of the Church. It is not for lack of a general interest in the advancement of Christianity in the earth. It is not on account of any opposition to Sunday-schools. It is not from lack of faith in ultimate success, for they believe that somehow, and by some agency, God will save the world. What, then, is it? It is *laziness*. This work is real work. It is not the occasional expression of a mere sentiment; it is not a mere frolic, expending itself in concerts, exhibitions, and picnics; it is not anniversary speechifyings and reunions. No; it is work—work requiring self-denial, diligence, and energy; work arduous, delicate, and difficult in proportion to the preciousness of the interests involved; work worthy the disciples of Him whose whole life was self-sacrifice; work with Jesus and for Jesus; work which he will abundantly, gloriously, eternally reward."

CHAPTER IX.

MAINTENANCE OF THE SCHOOL.

It is the duty of the Church to give its Sunday-school a generous support,

1. By attendance, as above indicated. Little difficulty is experienced in securing the attendance of children. They are usually glad of the opportunity. The trouble is with their seniors, of whom, according to the principles of the gospel and common reason, better things should be expected. Strange to say, the older Church-members are, as a class, harder to bring in than any others, except "case-hardened sinners." And much of the trouble experienced in holding the young men and young women is due to the absence of their elders, whose freedom from restraint they covet, and whose bad example they are not slow to imitate. We shall never be able to hold them so long as their fathers and mothers teach them to break away—never. He was a wise man who, in reply to the question, "How may we retain the young people in our school?" said, "By building a wall of old people between them and the door." The salvation of many depends upon the stone-wall fidelity of the older members of the Church. If a man knows much of divine things, he is under the greater obligation to teach others—to let his light shine.

This he may do effectually by becoming a member of a class where there is already a full corps of regular teachers. How many there are who refuse to attend because they may not be called "Rabbi"—who will have a chief seat or none! But if one knows little, the greater reason why he should embrace this God-given opportunity for learning more. Every Church-member who habitually and willfully absents himself from the Sunday-school throws the weight of his influence into the scale of public sentiment against its operations as a soul-saving agency. Ponder this statement prayerfully.

It is the duty of a Church to support its school,

2. By furnishing competent officers and teachers. From every quarter comes the cry for Sunday-school pastors, for superintendents and teachers, worthy and well qualified. The Macedonian call to the great apostle to the Gentiles was not more distinct. What is a Church fit for that will not respond to this demand in the interest of her own children and neighbors? that leaves them to the caprice of fortune and public benevolence? It is a well-known fact in Sunday-school circles that the schools of large and influential Churches are often put to the shameful necessity of borrowing officers and teachers from other denominations, and even forced to the extremity of employing "clever sinners" in that

capacity. Another fact equally notorious is that very many of our officers and teachers are so incompetent as to exercise little influence for good.

How may a change for the better be secured? Although not strictly in order under the present head, the following suggestions are offered: (1) Organize a teachers' normal or training class. (2) Let the pastor, superintendent, and Church-officers diligently use their influence to bring into this class the best material the Church affords. (3) Have weekly meetings, led by the pastor, or other person competent to drill the class in Bible-study and the art of teaching.

A Church is under obligation to foster its school,

3. By rendering financial assistance. There are many who cannot become regular members of the school—such should go as often as possible, if only as visitors; but all are in duty bound to give it financial support. Before entering the Church as a member, every one is met by the minister at the door with certain questions—among others, this: "Will you support its institutions?" and the answer given is, in substance, this: "I will endeavor so to do, by the help of God." There are some who have made this solemn assertion who need to be reminded that a vow to God is a vow forever. The Sunday-school is one of the institutions of the Church. Thousands with ample means live and

die as Church-members without having contributed a dime to the school's support, on the ground of non-attendance and non-participation. It is no unusual thing for a Church to devolve this entire financial burden upon a handful of Sunday-school workers. As a rule, the school pays its own expenses. It is forced into a self-sustaining, independent attitude, and then eyed with much suspicion by "the Church" when, by virtue of such training, its self-assertion crops out. The faithful starvationists fear for the safety of "the Church." Those who have been bearing the brunt of its defense experience no such anxiety. Bringing the school under supervision of the Church brings the Church under the plainest obligation to sustain it.

As a soul-saving agency of the Church, the Sunday-school is entitled to a systematic and generous support. Its claims should come before the official board of the Church in regular session, and adequate provision for meeting its legitimate expenses should be made as cheerfully as for the pulpit and its contingencies. The idea that "the Church" is to provide specially for adults, and the school for young people, is false in conception, and in practice subversive of the principles upon which both depend for success. The needs of a Sunday-school are the needs of the Church it represents, and all expenditures made to

secure requisites to its greater efficiency are promotive of the Church's best interests. Supplies of lesson-helps, books, and furniture being provided for, the school opens the way for developing among the scholars a spirit of practical benevolence by turning their contributions to missionary and other charitable objects. Merely buying what they want, paying for what they consume, has in it a selfish consideration which leaves it almost valueless as an example of Christian giving. This grace can never be developed in our scholars as it ought to be until a close degree of intimacy is realized in the financial operations of Church and school. Let these be used as stepping-stones to complete unity of object and effort. The Church that provides well for its young people will never be frightened by the bugbear of Sunday-school independence. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," says the apostle. To what extent the principle is applicable to a Church, the reader will judge for himself.

CHAPTER X.

MISSION SCHOOLS.

Arms Outstretched to Save.—If by mission school is meant a place where poor folks may learn of Jesus and his love, we take early occasion to say that every Sunday-school in the vicinity of the aforesaid poor folks ought to be a mission school; and will be, if it is a school of Christ. Any such organization professing the doctrine of the cross as its governing principle, and living for its own contemptible little self to the exclusion of the poor, is a fraud pure and simple; and a connivent Church is no better. The language of a distinguished speaker in a Brooklyn institute was both strong and just when he said: "The Church whose carpets are too nice, whose pews are too carefully covered, whose architecture is too fine to admit God's poor, ought to be torn down and thrown into the East River." A Sunday-school that flourishes through the exclusion of "the lower orders" is a fungus of gentility springing out of the dry-rot of respectability in the Church with which it is connected. The Christ, whose earthly home was in the work-shop of the carpenter, and whose sole mission was to save sinners, never authorized a Church to know any man after the flesh as high or low. His enemies

crowned him with immortal distinction when they said, "This man receiveth sinners." It would be easy to show that the benefits following Christian associations of wealth and intelligence with poverty and ignorance are purely mutual, being as needful to the representatives of the former as to those of the latter. To hold otherwise is to contradict human experience and divine revelation. It is practically arraying Jesus in royal purple to make the mockery of worship more complete.

THE BEST WAY in the world to develop in the children of the Church a stalwart missionary spirit is to bring them face to face with missionary facts. Bringing into your Church school the largest number of illiterate and destitute is to plead most effectively your own cause before the throne of God. "A Church is guilty which allows any child to grow up in irreligion whom it has the means of reaching and reclaiming. What is true of a Church is true of its members individually."

A Difficulty.—In dealing with the class just referred to, tact as well as piety will be required. Unfounded suspicions and unreasonable prejudices will be encountered. Much thankless labor will be exacted before these are disarmed. Patience and perseverance will be heavily taxed. Persons as poor as Lazarus and as proud as Lucifer will be found who, in spite of all the facts to the contrary,

will make "too much pride in the Church" a bar to their attendance. And it may be worth while to consider whether in efforts at conciliation we do not sometimes concede too much; making a distinction in favor of "poor pride" that has no warrant in reason or revelation, virtually establishing a pernicious principle and strengthening the most formidable barrier by which our efforts are opposed. Pride is pride, whether in high places or in low, and is a foe to religion wherever found. But he that winneth souls is wise above all human wisdom. Seeking in the spirit of Jesus, the Friend of sinners, to rescue the perishing, love's ingenuity will triumph at last in the face of every difficulty. An honest, earnest effort in behalf of the poor never fails of heavenly recognition.

Mission Schools Proper.—When a Church has brought under cultivation its own field, its next duty is to carry the gospel into the regions beyond. There are few Churches, whether in city or country, that have not mission fields at hand. No apostolic call more positive than that which comes to a Church with the conviction that a Sunday-school is needed in a contiguous district. It is God's call for harvest-hands. To ignore it is to forfeit his favor and suffer irreparable loss.

Who is called? That question is easily settled. Let the Church assemble, and consecrating

itself to this work, pray the Lord of the harvest to send forth chosen laborers. Then, when God's voice through conscience speaks, let men obey.

Make Church-work of It.—The whole history of mission schools proves it to be better for an individual Church to assume the undivided responsibility of organizing and maintaining a school than to share it with others or devolve it upon some foreign society. As Eggleston says: "The more direct the sympathy between a mission school and some individual Church the better it is for both. There is poor economy in the union of the several Churches in a village to sustain one mission, when either one of them would sustain it in money and teachers as well as all do. As a rule, let each Church find its own field and plant its own school."

CHAPTER XI.

SUNDAY-SCHOOL ORGANIZATION AND MANAGEMENT.

Organization implies the adaptation of means to end, and in this particular instance may be taken as a notable example of wisdom, the accepted definition of which is, "The use of the best means for attaining the best ends." There may be tremendous power stored up in the engine-room of a manufactory, but it is useless, if not positively dangerous, until, through a systematic disposition of shaft and belt, it is *organized*—transmitted, distributed, and applied at the right place and in the right way. The organization here considered develops teaching-power in the Church, and gives it proper application in the school-room. The great majority of schools have enough of piety, intelligence, and zeal at hand to achieve reasonable success; and yet how many of them live at a poor, dying rate! how many die outright for want of organization! There is a loss of vital power for want of a wise adjustment of the various working parts.

Two prominent faults may be mentioned: First, too great a distance between Church and school—loss in transmission; second, a general looseness in the school-room—loss in distribution

and application of forces. The former will engage our attention in this chapter; the latter will be considered in due time. Looking at Sunday-schools as they exist among us, we find them divided into two principal classes—union and denominational.

Union Schools.—There are thousands of such schools in our country. Part of them, originating in local efforts of individual Christians of various branches of the Church, and persons friendly thereto, are self-constituted, self-supporting, and self-governing—entirely independent of ecclesiastical or other jurisdiction. The remainder, aside from being organized by missionaries of the American Sunday-school Union,* and for the most part

* Of all the means employed for the promotion of the Sunday-school cause in the United States, none have exerted a greater influence than this society. Founded in 1824, it has secured the organization of 71,775 schools, in which have been gathered 456,120 teachers, and 3,038,605 scholars. It has expended in missionary work $2,725,941; donating books and other requisites to the amount of about $593,488. Total number of publications circulated, nearly 7,500,000. Originating in a necessity which denominational enterprise was powerless to meet, it has by its vigorous and systematic methods contributed largely to the preëminence of the United States in Sunday-school progress. The evil consequences so freely charged to it by inconsiderate Churchmen here and there are, in the main,

receiving material aid from it, are in all essential features similar to those just mentioned. Union schools are best only where they exist by virtue of necessity. The necessitating circumstances reduced to their simplest form are as follows: First, where some particular Church *cannot*, or, second, where some Church *will not*, establish a school. In which case we cannot but say, "God's blessings be upon those who go forward to lead the young to Christ, and his followers to a deeper work of grace through the study of his word, in a union school." In such

traceable to supineness on the part of Churches who were content to remain as pensioners upon the bounty of the Union long after they were able to take care of themselves. If the union or mission school idea has been unduly fostered to the detriment of Church schools, let the blame lie where it chiefly belongs—at the door of laggard Churches. That this idea has been cherished as a luxury where it should only have been accepted as a stern necessity cannot be denied. It is not the aim of the Union to establish the notion that undenominational schools are best. "The Scriptures being the text-book, the instruction, as well as the connection of the school, is left to those who compose and conduct it. It may become denominational whenever it elects." (Report of the Union, 1880, p. 7.) That the Union has at present a very decided leaning in the direction of Calvinistic theology is quite apparent; that this is in some measure due to the withdrawal of influence and patronage on the part of those of the opposite faith, in favor of denominational enterprises, will hardly be questioned.

a case, the dog-in-the-manger cry of "Church schools or none" is as heartless as it is senseless. There will be, of necessity there must be, in many localities union schools or none. And it is the bounden duty of Christian people in the vicinity to aid in making them as efficient as possible until such time as it becomes evident that they should be put under Church supervision. Then let Christian magnanimity have full exercise.

The advantages claimed for union schools are more than counterbalanced by the inherent and radical defects of that system. The unanimity of sentiment upon which it is based is more apparent than real—not spontaneous, but constrained. There is no use quarreling with facts. As a system, it is always and everywhere a compromise measure dictated by expediency. Differences of opinion on points of doctrine and economy never cease to exist, and rarely fail of annoying. They cannot be held in absolute abeyance—they will come to the front in a most obstinate and perplexing fashion. That union schools are fruitful of discords, and difficult of management, is a well-attested fact of the first magnitude; that denominational schools are more generously provided for, and better sustained in every way by those composing them, is equally true.

Defects.—To enumerate the evils incident to

this system would require a chapter. Being self-constituted and independent, the channels through which the sympathy and aid of the visible Church might reach the school are closed, and some of the most important functions of the Church are seriously impaired. It is cut off from a much-needed pastoral care, which no preacher, however deeply concerned, dare attempt to exercise. It is subject to the caprice of whimsical people inside, and the impertinent offices of busybodies from without. Being defective in organization, having neither pastoral nor ecclesiastical head, the chances of unskillful management and the danger of fallacious teachings are multiplied, while laxity in doctrinal principles and disloyalty to established institutions of the various Churches have ample opportunity for development—if, indeed, specific occasion be not furnished, as sometimes happens.

Union schools are not the best—so pronounced by all leading Sunday-school men. There is not a society on earth proposing to perpetuate the system further than necessity compels its adoption. Never organize a union school except as a last resort. Then stand by it like a man until you see your way clearly to something better.

United Schools.—Organizations under this title are being effected here and there with a view to bringing Church and school into closer affinity,

and to avoiding difficulties to which allusion has been made. For example, two denominations, numerically weak, or worshiping in a union house (may the generation to come never see the like of it!), agree to unite forces in Sunday-school work, leaving lesson literature to personal choice, or using representative publications alternately, each reporting to its official body numbers according to the denominational preferences of those who attend.

Denominational Schools.—The right of a congregation to a preacher of its own faith and order is everywhere allowed. The securing of a representative minister is held to be a duty. But the right and duty of a congregation with reference to the organization of a Sunday-school in its house of worship is a mooted question in some neighborhoods to this good hour. Its glaring absurdity forbids discussion here. The day is speedily coming in which public opinion will require every Church owning or controlling a house of worship to maintain in it a good school; in default of which it will shortly be compelled to sell out to a congregation that will. If preaching is needed, so is Sunday-school instruction; and wherever regular appointments for preaching are maintained the duty of Sunday-school organization follows legitimately and imperatively. It is on this princi-

ple, and not self-aggrandizement, as even its near-sighted advocates sometimes make it appear, that the Methodist book of Discipline says, "Let Sunday-schools be formed in all our congregations where ten persons can be collected for that purpose." Mark—not ten children, but ten persons of any age; not the planting of certain dogmas in childish minds, but the eradication of moral ignorance and sin from all minds and hearts. Every Church needs a Sunday-school, and every Sunday-school needs a Church.

The loose Church relation, to which objection has been made, exists in a modified form among schools conducted under the auspices of several prominent denominations. In the absence of specific ecclesiastical law, the organization and management of the school are left wholly to its members; the official Church-board consenting. The attitude, it will be readily seen, is equivocal, with an unwholesome tendency to mutual exclusiveness. But measures are being adopted by all branches of the Church which insure a proper recognition of the school-service, and a wise adjustment of privilege and prerogative in relation to all other departments of Church-work.

That organization is best which secures from the Church and develops in the school-room maximum power with minimum friction. All of-

ficers of Church schools are properly agents of the Church of which they are members, and the most intimate and harmonious relations should subsist between them and other agents of the Church in all its departments. Any Sunday-school organization that does not recognize the pastor as commander-in-chief of the teaching-service is seriously defective.

Classification.—It is manifestly right that we should adopt in the Sunday-school such elements of the secular school system as will make it most influential in securing the objects proposed. Aside from moral obligations, this is dictated by a wise expediency. The power of a Sunday-school is seriously impaired the moment pupils begin to discriminate in favor of the system employed in the school to which they go on week days. The superiority of means, by a natural but fallacious process of reasoning, makes the ends superior. The instruction of the head thus takes precedence over the education of the heart, the relative importance of each being measured by the merits of respective methods. System in the Church school must keep pace with that of the day-school if we would foster in our pupils a due regard for the interests we represent. And however modified to suit special requirements, the system adopted should, in point of excellence, never be allowed to

fall a single degree below the standard of the neighboring day-school. All it may rise above that is so much clear gain.

This scheme of classification, as given in the "Normal Guide," has been extensively adopted, in whole or in part:

1. The primary, or infant; made up of non-reading pupils, usually averaging from five to eight years of age.

2. The intermediate, or elementary pupils; from eight to ten.

3. The third grade, or junior; from ten to fifteen.

4. The senior grade; this includes the older pupils, and embraces the lecture class, which is organized to accommodate those who are unwilling to submit to examinations, or to the ordinary questioning of the class, but who desire to enjoy the instructions of a wise lecturer.

5. The normal grade; made up of two classes of pupils, the candidates for the teacher's office, who form a sort of preparatory normal class, and those who give attention especially to the study of methods and to actual practice in teaching.

6. The sixth, or permanent grade; this will embrace all who have passed the preceding grades, or who on account of good scholarship shall be elected by the proper officers or board of the school.

This grade is designed to hold its members for life. It is the very highest department of the school.

Management.—As a premise, we hold this to be true: that after a Church has organized a school, the question of management "is not so much that of authority as that of mutual duty; not how much submission the school is to render to the Church, but how much aid and encouragement the Church is to render to the school."* And so long as a Church holds itself responsible for both the government and instruction of the school, its agents in this work will be so accredited that no other aspect of the question is likely to require attention.

The superintendent, as the chief executive of the Church in its Sunday-school, must receive his appointment from the Church, else he is neither the authorized representative of it nor responsible to it. Being appointed "by the Church to do a work for the Church, under instructions from the Church," his office is magnified, while at the same time safeguards are thrown around all the real interests of the school.

General Principles.—1. All the affairs of the Sunday-school should be subject to careful and judicious supervision by the authorities of the Church. 2. The pastor should be held to account

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for the character of instruction given in the school. 3. The appointment of subordinate officers and teachers should be by conjoint action of pastor and superintendent. The approval of the official board of the Church should be requested, and the names of persons thus recognized should be entered on the Church-record. All subsequent changes should likewise go to record. 4. The superintendent should be left as free as possible in details of management, and held responsible to the official board for the general conduct of the school. 5. Good discipline in the classes should be required by the superintendent at the hands of their respective teachers. 6. "The coöperation of the scholars should be secured in making the school a place of worship, of social freedom, and of true instruction."

PART FIFTH.

Officers and Teachers.

CHAPTER I.

THE PASTOR'S PLACE.

The sphere of the Church involves that of the Sunday-school. The operations of the school are essential to completeness in the circle of Churchly activities. With every mode in which these express themselves the pastor must be intimately related, else he is no true pastor. Here is a Church under his care. He is "preacher in charge." That Church is carrying on a Sunday-school with the moral and religious instruction of those who attend it as its avowed object. Now, what is the relation of that preacher to that school? As an individual, he might be connected with it in various ways; as a *pastor*, he must sustain to it *a pastoral relation*—else, we repeat, he is no true pastor.

Authority.—The chief functions of the pastorate are supervision and instruction. These the preacher in charge should exercise with the same diligence in the Sunday-school as in any other department; and with equal discretion from a like

exalted motive—the spiritual welfare of his flock. But things are in a bad way when a pastor deems it necessary to make a formal declaration of his right to rule. When the lust of government supersedes the love of souls, whether on the part of preacher or people, religion will have cause to blush for the errors of her advocates. A conflict of opinion will furnish occasion for a scramble for power; and, however it may terminate, the devil has the victory at last. That collisions sometimes occur "from a false theory of the school as an independency, or from the personal sensitiveness of a superintendent, more fond of authority than fitted for its exercise," is true. That "clerical arrogance, perfunctoriness, and practical incompetency" are also among the exciting causes is likewise true. The preacher who would appear in the school merely as a rival of the superintendent in ecclesiastical power ought to be unfrocked. In the vigorous language of an old pastor, "A puppet king in a puppet pantomime is more dignified than he who plays the prelate in the Sunday-school, because he is pastor, and has the right from Churchdom to do it." A wise exercise of pastoral prerogatives will reduce to an infinitesimal degree the necessity of asserting them.

Supervision.—By virtue of his office, the pastor is general supervisor of all agencies proposing

the education of his people in the faith and practice of religion. He is to "take heed to *all the flock*, over the which the Holy Ghost hath made him overseer, to feed the Church of God, which he hath purchased with his own blood." Under-shepherds may be employed, but never in such wise as to absolve him of personal obligation. It is his duty to know what is done in the Sunday-school and how it is done; to know what, how, and by whom the scholars are taught. He *must* know, or he will fail of having an answer when the chief Shepherd and Bishop of souls shall appear to make requisition.

The spirit in which this duty is performed will materially affect its value; as the true worth of any service is determined by its motive rather than its execution. Every right-minded, right-hearted pastor will remember, while seeking to make the school as efficient as possible, that being but a man, "weak like the wisest," his word will not always be accepted as law—and ought not to be. Knowing that he can govern most successfully where love is the ruling principle, he will seek to establish fraternal relations between himself and the officers of the school. Studiously avoiding collision with them as a body, he will strive to preserve mutual good feeling, "even with those against whose negligence or inefficiency he

may be compelled to protest." Foreseeing the evils of a house divided against itself, he will neither excite antagonisms nor foster them by ill-advised expressions of opinion. In the well-chosen words of Bishop Peck, of the Methodist Episcopal Church: "He will treat all, teachers as well as officers, with the utmost tenderness and respect; but he will see that every man is in his place, and carefully observe the manner in which all the work is done. By his tender, vigilant, unpretending scrutiny, he will prepare himself to make private suggestions or remarks, calling attention to radical defects and noticeable excellences. This he should do not in an intrusive way, not in a censorious or haughty spirit, but as a loving friend; not timidly, deprecatingly, as though he were acting out of his proper sphere—not asking permission to be the pastor of this precious flock, nor asking freedom from a good shepherd's care—but exerting all the influence of a divinely appointed overseer, in the loving tenderness and calm assurance which a man ought to feel and manifest when he is performing a delicate duty in his own proper right."

Special qualification for this work is necessary. The fact that a man is invested by the Church with pastoral prerogatives ought to be sufficient guarantee of his ability to exercise them

wisely. But taking things as we find them, it must be admitted that preachers, competent enough elsewhere, often display masterly inability in the Sunday-school department. The plain, unvarnished truth is, there are some who never had any Sunday-school training worth mentioning—who perhaps never saw what might be called a first-class Sunday-school; others who, absorbed in what they conceive to be the discharge of higher obligations, complacently roll the burden of responsibility upon certain Sunday-school workers—or certain, by a stretch of courtesy, so called—and afterward give themselves precious little concern about it. But, all the same, whether from innocent inefficiency or criminal indifference, irreparable losses are sustained, incalculable damage done. Golden opportunities for the exercise of ministerial influence go to waste, the confidence of earnest souls is shaken, and their sympathy and love for the pastor suffer serious abatement. The preacher who shuts his eyes against the claims which the Sunday-school cause makes upon him for deep solicitude and personal service need not wonder if his well-meant but professional suggestions do not find prompt acceptance, or if his fitful attempts to "manage things" be resented as an impertinence. What Sunday-school workers want, and what they have a right to expect, is pastoral aid and encour-

agement—not pragmatic intermeddling in the small details of the school-room.

Experts Wanted.—As in mining, manufacturing, farming, and other like affairs, just so in Sunday-school work: it is required of an overseer that he be an expert in the business. Every pastor ought to qualify himself for this work by careful study of its theory and close observation of its processes and results, precisely as he does in the matter of pulpit discourse.* But how few seem to think so! And how many fail of more abundant results in their ministry for this very reason! There is no use in disguising the fact that complaints, not loud but deep and widespread, are being brought by earnest Sunday-school workers against pastors who do not think it worth while to prepare themselves for hearty, practical, coöperative efforts in this sphere. Sunday-school pastors are needed—badly needed; and it is the immediate duty of every minister of the gospel to qualify himself for effective service in this relation. Hearty recognition and a warm welcome await every master-workman in this delightful field. Here, oftener than elsewhere, he

* Theologues, whether in the seminary, biblical school, or "Brush College," should be required to take a course of study in pedagogics as well as homiletics and hermeneutics. Such is already the case in some theological schools.

will be cheered by the harvest-song of joy. That astute observer, Bishop McTyeire, said recently, in addressing a Conference of Methodist preachers: "I find the best pastors on the best terms with the Sunday-schools. I find a man very injurious to them who visits them once a year, and then, by his own influence, to destroy peace and create a great deal of disquietude." There was a broad hint for some brother.

In the School-room.*—The pastor should be a regular attendant, and so thoroughly familiar with both members and methods as to feel perfectly at home while there. A preacher ill at ease in the presence of his school—frightened at the prospect of being required, or worse, refusing when called upon to assist otherwise than by reading or praying—is a ridiculous spectacle more frequently witnessed than might be supposed. Worst of all is it for the preacher to be suspected of skulking in the rear of occasion, filling an ignominious appointment—taking care of himself. If he does not attend, the school has a right to know the reason why; and a live pastor will not be slow in furnishing an explanation.

He should not allow himself to be elected superintendent. Even if the duties of the office temporarily devolve upon him, he should

* See also Chapter I., Part Seventh.

have a lay brother elected and put under training. Few men, however willing and efficient, have the physical strength adequate to the demands of both desk and pulpit. Both the agent and the work are likely to suffer. If the pastor can stand it, the people cannot. A one-man power is good enough as far as it goes; a wise division of labor is much better for all concerned. He should be upon such friendly and intimate terms with officers and teachers as to give them the full benefit of his experience and observations without the semblance of usurpation. If he would exercise the largest influence, let him represent the power *behind* the throne, even though it be ever so much greater than the throne itself. If he sustain the proper relation to the superintendent, he can discharge every pastoral duty without trenching upon the prerogatives of others. In truth, where one superintendent finds cause to protest against officiousness, one hundred complain of pastoral negligence and indifference. Let the administration be such a hand-in-hand, shoulder-to-shoulder enterprise as shall inspire confidence, unity, and power in the school, and banish the thought of petty jealousies and contemptible competitions.

He should not take charge of a class as a regular teacher. His services belong to the school as a whole, and not to a select few in "the

Bible class." He should not be confined to the "amen corner" when he could be more profitably employed elsewhere. Give him such liberty as will enable him to observe the conduct of every class and the capacity of each teacher. He is then in position to render specific assistance where most needed; or, which is quite as much to the purpose, and quite too seldom undertaken, let him visit the classes in rotation—taking one, and only one, each Sabbath. Promiscuous visiting, hand-shaking, conversations, and inquiries about "the folks," during the session, are so manifestly out of place that even a newly fledged "parson," much less a pastor, need hardly be cautioned against the impropriety.

An Exception.—Where there are persons who cannot be brought into the school or held by any other than the pastor, he may be justified in taking this class; but he should in that event set about finding or training some one to act as his assistant, with a view to taking his place as soon as practicable.

He should, with the consent of the superintendent, **conduct the weekly and monthly reviews occasionally;** frequently, if that officer lacks facility or purpose. Special arrangements should be entered into for quarterly reviews and other catechetical exercises. It is in

some such way as this that the school is to be brought to a practical and grateful recognition of the pastor as a wise supervisor and a loving teacher-in-chief. He, on the other hand, while putting the fidelity of his subordinates to the final test, should be keenly alive to every appearance of spiritual awakening—the dawning of the Christ-life in the souls of the scholars. God help us, how negligent we have been in this particular!

CHAPTER II.

SERVING THE SCHOOL FROM THE PULPIT.*

Sunday-school independence has been sharply condemned, and the non-attendance of children at preaching loudly deplored. Are pastors blameless touching these undesirable conditions? In all fairness, has there not been just a little too much pulpit independence?—rather less attention paid to the Sunday-school than was its due? If Sunday-school work is Church-work, it should receive full recognition as such; and pastors are the men by whom that much-to-be-desired result is chiefly to be brought about. Silence in the pulpit is less expressive of sympathy than of absolute disregard; and silence respecting this work is, unfortunately, the habit of a great many preachers. They mean no harm, but harm comes, because any interest they may feel lacks practical expression in a powerful way. Their attitude is that of spectators rather than actors. As one writer strikingly observes: "They do not throw themselves heartily into the movement; they catch no inspiration from it; they give no inspiration to it." And there is a fruitful source of distrust, of discontent, of inharmonious relations generally.

* For pastor's week-day work, see Chapter IV., Part Sixth.

What may the pastor in his pulpit do for his Sunday-school?

1. He may make it his custom to pray for the school in the hearing of the congregation. In this way "indorsing before the court of Heaven" the efforts and petitions of the officers and teachers as sub-pastors of the flock, he gives them influence among men. There are places where such a prayer would send to many faithful hearts a thrill of pleasure long unknown.

2. He may regularly, and with equal reason, remind the congregation of the hour for the meeting of the school, just as he does of his prayer-meeting, quarterly-meeting, or his next "appointment." If he should once in awhile invite everybody to attend; if he should even go off into an earnest exhortation on the duty of the people to study the Bible in the Sunday-school as a means of grace—of parents to help the children in the preparation of the lesson—and should speak of the beautiful adaptation of the "home-readings" to family worship, and such like things, would there not be a revival interest excited, a moving of the dry-bones in many a valley of spiritual death? Yea, verily. A most competent witness testifies: "We know men who have thus increased the attendance at their schools over seventy-five per cent. in a few weeks." A man, brother preach-

er, never knows what he can do till he tries. Have you ever tried this plan?

3. He may frequently make the subject of the lesson the theme of his sermon; and at other times may allude to it, or use it in the way of illustration. Has any preacher who has adopted this method been disappointed in the result? We have never heard of one. When we do, we shall distrust the man first. People who have given a week's thought to a subject are more likely to be interested in that than any other.

4. He may, by shaping his sermons to that end, secure to the school a corps of officers and teachers from the best material of his congregation. He may also in the same way—by preaching on special features of their work, or making frequent allusion to it—quicken and train them to a constantly increasing appreciation of its importance. In both numbers and interest some schools are shamefully deficient, and their pastors are as profoundly silent in the pulpit concerning the matter as if they were forbidden by law to mention it. The congregations are large, the schools disgracefully small. The material for improvement is as ample as the room. One of two things is evident, the pastors are powerless or purposeless. In either event, the case is bad enough. Plain dealing from the pulpit is the only remedy for some ills the

school is heir to. If it secures proper attention there, it is not apt to suffer neglect elsewhere. The converse has in it more of truth than poetry. Give a wide-awake pastor material, time, and elbow-room, and he will have a good Sunday-school, even though he may have to walk in the footsteps of a dozen failures, and disappoint the evil expectations of every prophet in the neighborhood. The pulpit is the pastor's throne of power. If he thinks so little of a cause as to refuse to advocate it there, he need not be trusted with its interests abroad. How much pastors may do for the Sunday-school by pulpit work remains to be seen. The matter has never been sufficiently tested.

An illustration may serve a good purpose here. It was a large and intelligent city congregation—the superintendent an influential business man. He needed teachers—had tried to get them by personal solicitations, and had failed. He chalked in large letters upon his blackboard, "A Sunday-school dying for want of teachers," and put it out in the vestibule. Every worshiper who came that Sunday morning saw it. The pastor saw it; he was grieved in his heart as he told the people from the pulpit. He was a man of sense, and he said that blackboard was a disgrace. He likewise said that it should stay right where it was until the

school was supplied with teachers. And they came promptly.

5. He may preach to the children and young people. Just when and how this is to be done the pastor, with a knowledge of himself and his surroundings, must decide. That it may and ought to be done by every pastor is what is here most positively insisted upon. Whether the modern pulpit is losing its hold upon the young is a mooted question. This one thing is certain, it never has taken hold upon them as it might, because it never has tried as it ought. And, so far as the observation of this writer goes, the men who complain loudest of juvenile desertion have on this very ground least right to prefer charges. Leaving out of view the personal attentions that serve to attract and attach young people to the pastor, the plain question is, By what means may the pulpit extend its influence among them? If we should say by preaching to them, the answer would not be very wide of the mark; for in reply to the further question, How are we to get them to come? it would not be at all unreasonable to simply say, Preach well to those you have.

CHAPTER III.

PREACHING TO CHILDREN.

Preaching to children—in which class we include all young people against whom complaint of non-attendance is lodged—is one of those things few preachers will undertake. The only reason assigned is, "I can't." Look at it fairly and squarely—"*I can't.*" Now turn to the pastoral commission, with the blood-red seal of the Son of God upon it. What are its terms? "Feed my lambs —my sheep—teach all nations; preach *to every creature.*" A man may "preach" with the eloquence of Apollos—if he does not feed "the little ones," to that extent he is a failure as a pastor. Many, if not most, of those who say "I cannot" have not tried. With a failure duly provided for from the outset, much like going light security on a doubtful case to purchase cheap exemption in future, beyond a timid experiment or two they have not ventured. Some there are who have never made a single effort—one-talent men, afraid to try. A man who really cannot, after fair trial, preach to children is seriously disqualified for pulpit-work of any sort. That is stating the case mildly. His ministry in that respect is defective from beginning to end. No man with a true pastor's heart can confess so great a disability without at least

an inward blush. That this occurs with most who say such things, the writer steadfastly believes. A doubt here would project its gloomy shadow over much that is dear in the sunlit fields of faith. So we hold to this: that most ministers mean, "I could if I would only try hard enough; and would certainly try if I saw the necessity." It would be idle to suggest the privilege as a motive, while yet the more palpable necessity is unperceived; they go hand in hand.*

The following from Dr. Broadus, author of "Preparation and Delivery of Sermons," is to the point: "If a man says, 'I cannot preach to children,' says it perhaps proudly, as thinking himself too intellectual or too erudite, too grand a piece of artillery to be used in shooting sparrows, or says it with a sort of obstinate humility, then this at least may be replied, If you will learn how to preach to children, you will thereby become a better preacher to grown folks. *Whatever may be a man's turn of mind*, taste, methods, or audience, he will be more efficient from having sometimes preached to children. Preachers are often obliged to resist current tendencies, the fashion of the day; but here is an idea of our age which they are en-

* Lofty pulpit service has been objected to on the ground that the command is to feed, not giraffes, but lambs and sheep.

tirely at liberty to fall in with—special Church effort for the children."

We take this to be true, that the best pastors and, speaking broadly, the best preachers *can* preach to children. Furthermore, that among the very best are those who *do* preach to them. "Nothing," says Dr. Cuyler, "delights me so much as to have a child talk to me about my sermons; for I have tried to adhere to a fixed rule—*never* to deliver a discourse which did not contain at least something in it which would attract and take hold of every average child in the house. Why is it that so many ministers of Christ forget Christ's own example in making truth simple, picturesque, and intelligible to the young and ignorant?" Is it not from a lack of moral courage rather than intellectual endowments? Is it not that "men are very long afraid of being natural, for fear of being taken as ordinary?"

An Experience.—In a recent Church-paper a preacher,* concluding an article on this subject with his personal experience, says: "After seven years as a pastor, without ever having attempted to preach a special sermon to children, but with the duty much upon our conscience, we began this work. We opened our heart to the little ones of our flock, and asked them to both pray for us and

* W. W. Wordsworth, North Georgia Conference.

have patience with us, and we would try to learn how to preach the gospel to them. One of the hardest struggles of our ministerial life was in getting our consent to stand up before a large Sabbath-morning congregation and begin that first sermon to the children. But with the triumph came the blessing. As imperfect as was the message, from beginning to end it was crowned with the power of the Holy Ghost. It had cost us much in many ways, but it was the most *delightful* preaching of all our experience. During the three years that have followed, every service which we have held has been signally blessed of God in the most gracious results. We do not see now how we could get along in our work without the 'children's day.' The revivals in our charge have always begun here—the only proper place, it seems to us, for them to begin. A revival that brings in adults and does not save the children is abnormal. The fact is, that with such a regular monthly service it is not hard to keep the fire burning through the entire year. It is also a sure cure for formalism."

Mark the last statement. Is it true? Who that has not tested the matter can deny it? Who that feels the need and will not try the remedy is blameless?

It Pays.—If he fights most wisely who fights where most is to be won, the sagacious minister will not be slow to discover the importance of

bringing his forces to bear upon this point. In his "Forty Years' Experience in Sunday-schools," Dr. Tyng, speaking of labor bestowed upon the young, says: "I desire to record my testimony as the result of my whole experience, that, in my judgment, there is no department of Christian labor more vitally influential upon the triumphs of the gospel, more remunerative in its immediate results upon the soul engaged, more effective in maintaining and enlarging the best interests of the Christian Church, and the most efficient operation of the Christian ministry. . . . . A Christ-loving pastor will be always a child-loving pastor. A real victory over a young heart is a castle for your life. Pray for the young. Pray with them in language perfectly simple, in terms expressive. Lay aside your grandeur, and be yourselves little children with them. They will cling to the knees which have bent with them before the throne. And if you are truly faithful in it, you will get in the affection and faithfulness of the young of your flock a most abundant reward."

More than fifty ministers have gone out from Dr. Tyng's Sunday-school, and among them are some of the most prominent in the land. Being asked to what he attributed the wonderful success attending his ministry, he replied, "Personal attention to my Sabbath-school."

Clearing the Way.—If an apology be required for the plain terms employed in the treatment of this matter, let it be understood that this is only our way of saying amen to a sentiment thus expressed by the author of "Our Children:" "It would be a right worthy thing if godly ministers, and fathers and mothers, would lend a hand to clear away the ecclesiastical rubbish, heaped up by the drift of centuries, that confronts, and hinders, and dismays our children as they seek the Lord. Would God we could strike one good blow to clear the way for their little feet!"

Holding this to be a cardinal principle of the gospel, that "the normal Christian life begins in childhood," and that "all who are converted later are born out of due time," we again say amen.

Hints as to Methods.—1. Sermons prepared especially for children at regular intervals. 2. Short discourses delivered to them in advance of the main sermon, a hymn being sung at the close, and very small children dismissed. 3. The introduction into every morning sermon of something expressly for the young, and specifically addressed to them. We give preference to the latter, if one method is to be employed, and seriously object to any other, if thereby this feature be lost from the principal sermon. In every such service at least one good Sunday-school hymn should be sung.

CHAPTER IV.

THE SUPERINTENDENT.

His Place.—By virtue of official relation. the pastor of a Church ranks first in point of influence. The man who to-day stands next to him in this particular is the Sunday-school superintendent. Local exceptions in either case serve to confirm the rule. It will be found upon proper examination that the duties required of a superintendent lie within the broad field of pastoral obligation. What then is his official relation to the pastor? Shorn of all superfluous distinctions, this is perhaps as satisfactory a statement as can be given in a few words: The superintendent of a Church school is the pastor's first assistant. This brings us at once to the most favorable stand-point for further investigations. Applying the pastoral standard so familiar to all, results are easily reached in a series of problems which, treated independently, impose tedious processes, with liabilities to error increasing at every step. For example,

What should be the general character and qualifications of a superintendent? Minutely treated, a chapter would hardly suffice for a reply to that question. By the method proposed, it may be answered in one brief sentence: He should be in head, in heart, and in life, the

counterpart of a true pastor—as good a man, and in his sphere as capable. Again,

In what manner and spirit should the duties of a superintendent be performed? The answer is at hand: Precisely as we should expect those duties to be performed by the pastor if he were acting in his own proper person, instead of through a subordinate agent of the Church committed to his care. In replying to the question,

What are the duties of a superintendent? a detailed account is of course more necessary; and yet, in the longest list possible, not one item could be legitimately enjoined upon him that might not, with equal propriety, be required of the pastor in the absence of a superintendent.*

Who should be chosen superintendent? Briefly, the very best man in the community.

1. Not, perhaps, the most popular man; not the one who might be the first choice of a dozen inconsiderate people by reason of his ability to draw a larger crowd than any one else. Moral character

* Dr. Tyng, taking high grounds on this subject, strenuously insists upon every settled pastor superintending his own school. Many pastors are doing that very thing, week by week, because they are unwilling to intrust so important a matter to incompetent hands.

must be taken into account. "Do men gather grapes of thorns, or figs of thistles?"

2. Not the oldest member of the Church for what he *has* done, and because he is "safe." There is work ahead, and you want somebody to do it. Old age and safety are well enough, but they do not count for much when we want a house built, a meadow mowed, a cause defended at the bar—and when, moreover, we expect to pay for the service rendered. We go for the best man to do the particular thing we want done. Other things being equal, age and experience are a decided advantage. But the selection and continuation in this office of superannuated men, simply because their juniors "hate to go against them," has crippled many a school and killed many another. "Old men for counsel, young men for war," is a maxim that should find guarded application here. Young superintendents, not boys, are usually most successful, because they combine activity, enthusiasm, and joyousness with a positively essential sympathy for the young people; while they, on the other hand, regard such superintendents as nearer to them, more congenial and more approachable. If young men are cheerfully accepted, often deliberately chosen, as pastors, we see no reason why competent subordinates might not be developed from the same class. Their aptness to mistakes will be more than

counterbalanced by their superior energy in trying to do the right things.

3. Not the "smartest" man, nor yet, perhaps, the saintliest; for the shrewdness of the one combined with a strong unsanctified character may make him a bold but dangerous leader, while with all his piety, the other may be so lacking in individuality as to be no leader at all. Mere goodness, religion, devotion, call it what you will, can no more make a man an efficient superintendent than mere patriotism can make him an able commander of brigade.

4. Not the man who will probably quit the school if not elected, nor that other man who has not joined you, and will not unless he be allowed to "boss" things. Let the one depart in peace, and the other remain under his own vine and fig-tree. Neither is fit for the office. If any man insists on being hurt by non-election, and it is manifestly to the interest of the school that he be thus afflicted, why, hurt him at once and have done with it. "Better hurt any man than hurt the school" by pandering to his inordinate ambition.

5. Not the man who is nearest at hand, who does n't care either way, whose chief recommendation is attainability. To elect him on the spur of the moment, just to get somebody and save the trouble of looking farther, would be to dispatch a

very serious piece of business with an indecent, not to say scandalous, haste. The superintendency of a Sunday-school is an office of trust, imposing grave responsibilities—even the care of souls. The man who does n't care is an irresponsible man. His kind have done immense mischief in the Church. The Sunday-school has suffered its full share. Do not add to its humiliation by electing this man. If, by taking the trouble to look farther, there is a bare possibility of securing the services of some one, man or woman, who *will* care, then, by all that is sacred, you are bound to take the trouble. A careless superintendent is a curse to any school. Let the Church seek for and call persons to this office with serious concern closely akin to that shown in securing a good man for preacher in charge. Now,

Who should be chosen to this office? We answer: Above all others, the man combining such qualities of head and heart as make him the fittest representative of a true pastor. One who, in the absence of the pastor, might with most propriety be called upon to perform any and every service required of a pastor. He is the best man in the community for Sunday-school superintendent. Elect him. He may be lacking in some particulars—in many. He may not be a perfect man "in physical appearance or health, in intel-

lectual endowment or culture, in temporal circumstances or prospects, in spiritual attainments or profession, in professional ability or reputation." There may be more popular men than he is, smarter men, older members of the Church, louder professors, men more anxious for the office, "bolder men, and men that dress better, and have more money, and have seen more of the world," but this one we speak of will make you a superintendent that no one dare laugh at, or scoff at, or scold at, or defy.* He is the best man in the community for the position.

In every Christian community there is just such a man as the one described. Not an impossible character, but one of the people, a reputable member of the Church, a law-abiding citizen who respects the Sabbath, who reveres the gospel of Christ, who has the good of his friends and neighbors at heart, and who on these accounts stands *preëminent* among them. This man ought to be superintendent. Unite upon him; urge the matter upon him, and at last, if it is at all possible for him to attend the school, with or without his consent you had better elect him. The service of many a man, conscious of the Spirit's call to duty, yet distrusting his ability and shrinking from the cross, has been lost to the Church be-

* *The Study.*

cause his brethren have failed to repeat that call in an emphatic way. Some of the truest heralds that ever proclaimed salvation to dying men were commissioned by the Church in advance of their own application for license.

No man for superintendent? There is not a place on God's green earth where he has a Church, and where he requires a Sunday-school, without having provided some one to superintend it. And there is not a Church in all this broad land of Bibles which says "We ought to have a Sunday-school" that is not guilty before God if, on the false plea of "no superintendent," it refuses to organize a school. There is not a member of that Church who in his heart says "We ought" but shares the penalty if he stifles that conviction with such a plea, not having used all diligence to effect an organization. Whether he may be able to attend in person or not, is of little consequence. There are some who could and would who are waiting for the Church to open the way. "We ought"—that settles the matter. It is God working in men to will and to do of his own good pleasure; it is a blending of God's gracious purpose and man's imminent need in one grand, imperative "OUGHT." As we hope for divine favor, and look for the final redemption of the world, let us stop deceiving dying men and insulting God with the

declaration that in a congregation of his people, called by the name of Christ, and professing to be his followers, there cannot be found a man or woman with sense and religion enough to go before the people in the simple exercises of a Sunday-school. None fit for superintendent? None willing? And a Church of God, with the life of the self-sacrificing Christ-spirit in it? Believe it who will. This writer prefers to cherish the opinion that wherever God prompts men to say "We ought to have a Sunday-school" there he also provides some one to superintend it. Does he call men to the pulpit ministry, to the mission-fields of China, India, Mexico, Brazil, and fail of supplying a leader for the humbler service of the Sunday-school? The Church that needs a superintendent may always find him, *if they will.*

Who should elect the superintendent? As stated elsewhere, if the work is to be done under the supervision of a particular Church, the official representatives of that congregation should choose the person to whom it is to be intrusted, the right of nomination being accorded the pastor. The propriety of a previous conference with the teachers is manifest.* But, however accomplished, we insist upon this: where a school is needed, let

* The next best thing is election by the teachers; by the whole school, the very worst.

immediate steps be taken to secure the very best man for the position, and manifest the sincerity of your convictions by electing him. If he assumes the responsibility of refusing, elect the next best man. If he also refuse, because he was not first choice, you have probably been deceived in his character, and have made a lucky escape. So proceed until you find a man who is willing to try; then stand by him. He may not do things to suit you altogether, but you can most surely bring about improvement by giving him the hearty support to which he is justly entitled during his term of office. If he be chosen by the Church, through its official members, the moral and material support of that Church is pledged, and good faith requires that it be rendered.

CHAPTER V.

CONCERNING "OUR SUPERINTENDENT."*

In a recent number of *The Study*, there appeared, from the hand of a master, a true to life pen-portrait of this officer in his best moods and most important engagements. We are sure the glimpses here afforded will win for him the admiration of every reader. The hope is indulged that some who occupy a similar position may find the worthy example of "Our Superintendent" stimulating and helpful:

"1. . . . . He has good sense and a good heart. He loves his work, and wishes he could perform it better; and would be very willing to resign it if he had evidence that it would be better for the school that he should do so. ['Their superintendent' got angry at something that went wrong a few Sundays ago, and threatened to resign, and said—ever so many ugly things.]

"2. Our superintendent tries to improve. He subscribes for *The Study*, and *The Times*, and *The Teacher*. He studies the *Journal*, and reads the 'Lesson Commentary' in the *Magazine*, and attends institutes, assemblies, and normal classes,

* By permission of the author, Dr. J. H. Vincent. The article from which we quote will shortly appear in book form. Interpolations in brackets [ ] are the present writer's.

whenever he can. He thinks that other people may know some things that he has not yet learned, and that they may have good plans which he has never adopted, and of which he has not yet heard. . . . . He puts himself where he may be 'stirred up' by other people's experience and speculations. He ponders what he hears and reads. He discusses all new suggestions, and draws out people whose judgment he values; and while he does not make haste to adopt a new plan, he does not discard it because it is new and different from any thing he has ever done and thought. ['Their superintendent' does n't study any thing much except the *Republican-Democrat* to keep up with the times, and the almanac to keep up with the weather. He says 'these Sunday-school conventions are a humbug.']

"3. Our superintendent tries to be a practical example of what he expects or desires in his school. He wants his teachers and scholars to be punctual; so he is punctual. He loves in them good order, self-control, attention, sympathy, patience, studiousness, enthusiastic love of the school. He therefore *says* little about what he loves, but *shows* his taste, preference, delight, and desire, by the most effective way. He tries to be a *specimen*. . . . . His *being* is better than bell-ringing and lecturing. The plainest proof of a doctrine

is the practice of it. Thus our superintendent governs by example. ['Their superintendent' does not govern at all—he bosses and blusters.]

"4. Our superintendent is in charge of his school seven days a week. He has it on his brain, and on his conscience, and on his heart all the time. He begins his Sunday-school work on Sunday morning before he gets out of bed, and keeps at it until the following Saturday night. He dreams about it when he sleeps. In the place of secret prayer, at the table, on the street-car, in his shop, on the street, he is a Sunday-school superintendent, praying, planning, practicing. . . . . Being so full of Sunday-school work week-days, he gets a heavy pressure on by Sunday, and less wise men with such a 'head' of knowledge would flow too freely and too long during the Sunday-school session. ['Their superintendent' has a serious attack of it once a week—spasms, beginning about half-past the hour for school to open—entirely relieved by air and exercise an hour later.] But,

"5. Our superintendent knows how to keep still and when to stop. He does not pour forth every speech that tickles his brain. . . . . He holds his tongue and brain in subjection. He never speaks too often nor says too much. His teachers and pupils and visitors wish he would say more; but he is a man of few words, and these are always

to the point, and well chosen and full of wisdom, and the multitude of unspoken thoughts back of them give them power. ['Their superintendent' overheard one of the boys 'wishing they had a deaf and dumb man to run the school,' and he is wondering to this day what put such a notion in that youngster's head.]

"6. Our superintendent is a religious man. He believes the Bible to be divine. He believes this *with his heart.* He is neither weakly credulous nor skeptical. He is free from fanaticism, and is full of faith. He hates sin and loves righteousness. There is no soft sentimentality about his piety. He has no 'put on' tones. He does not talk about 'dear Jesus' after the sickly manner of some. To him Jesus is a reality, a person, a presence, a marvelous power. He believes in him, loves him, lives for him, represents him in all uprightness of life, purity of speech, and consistency of example. The scholars say that they never thought of Jesus being so practical and gentlemanly, and great-hearted and unselfish, as he has seemed since they knew our superintendent. . . He has one thought deeper, stronger, more constantly present, than any other; it is apparently embodied in this question: How shall I be like the Lord Jesus Christ, and make my teachers and scholars like him. ['Their superintendent' is a

Christian—but he always has some one else to lead the school in prayer.]

"7. Our superintendent does not organize his school to death. He believes in organization, but he believes also in freedom. He has an aim, a general plan, a fixed purpose, much zeal, and depends upon the general influence of these forces for success in his work. . . . . He depends a great deal upon the common sense of the people. . . . . He avoids the puerilities which many superintendents adopt; and while his general plans may be easily understood by the little people, there is nothing in their simplicity which to the mature scholar savors of silliness. He believes that simplicity may comport with dignity, and that childlikeness is a very different thing from childishness. ['Their superintendent' says he believes in making a school 'toe the mark.' He stands by the constitution and by-laws—as contained in the records of year before last.]

'8 Our superintendent knows the power of the press. . . . . He insists on the use of papers and books in his school. He sets his own will strongly in this direction. In his own mild but firm way he talks about the 'absolute necessity' of putting a paper every week into the hands of every pupil. He believes that we cannot do in one hour on the Sabbath the whole work of in-

struction that is demanded by the Sabbath-school. Nor does he stop at periodicals. He is a firm believer in good books, and in the Sunday-school as a center for a good circulating library in the community. . . . . By furnishing a large supply of reading-matter he preöccupies the spare time of the pupils through the week, and prevents the purchase by them of the weak and silly trash which is now so largely patronized, the tendency of which is to defeat the very objects contemplated by the Sabbath-school. ['Their superintendent' says he is not going to waste any more money on books; some in the library now that have been there for years, and nobody ever thinks of reading them.]

"9. Our superintendent has well studied the power of personal influence. He knows that the 'hand-to-hand' work is worth a great deal more than merely public ministrations; . . . . and in a quiet way he has committed nearly all of his pupils, at least those who are in especial need of such supervision, to the care of the best men and women in his Church. Each one of these unpublished class-leaders has a list of the names of the old boys and girls placed in his charge by this sharp-eyed, wise superintendent. ['Their superintendent' thinks it would be an exhibition of weakness to ask others to assist him in this way He does n't want to feel beholden to anybody.]

"10. Our superintendent knows enough of human nature to recognize the wisdom of the secular system of education, which draws sharp lines between grades of pupils—assigning to one class the primary grade, to another the intermediate, to another the high school. He notices that in the last-named institution the principal addresses 'young ladies' and 'young gentleman' not as 'girls' and 'boys.' He sees that the songs, the drills, the recitations, and all the requirements of the place, are of a higher type than those employed in the lower classes. In so many ways he imitates this wise policy of secular educators. . . . . ['Their superintendent' dotes on the 'nursery' idea. He grades to keep the classes up to the regulation number, six; infant class, thirty; and is perplexed to know why so many 'don't come any more.']

"11. Our superintendent understands very well the power of home-life. . . . . He tries to link his school with the homes it represents. He sends out from his desk, by way of the several classes, imaginary telegraphic and telephonic lines which extend to every household. He prays for the parents of his scholars; he publicly reminds children of the Bible requirements concerning obedience to parents. Wherever, in the review of the lesson, it is possible to do so, he brings out the

religious duty of reverence and kindness at home. He reminds children of the trials and perplexities which their parents experience. In every possible way he seeks to build up in the hearts of his pupils a conscience touching their filial and fraternal duties. . . . . He now and then asks the teachers if they become acquainted with these parents, and if they are in the habit of sending messages to them by their scholars; if they enter into their closet to pray for them. All these messages and ministries, reaching in so many ways, and so frequently, the ears of the parents, excite in them a general interest in the school, and a particular interest in the superintendent. . . . . ['Their superintendent' sent a red-hot telegram not long ago, something like this: 'Your son Johnny is an awful bad boy; you must make him behave, or keep him at home.' He is going to 'our school' now, and his teacher says he is 'as sharp as a brier.']

"12. Our superintendent understands the value of special opportunities. . . . . He knows that when the community is suffering from 'hard times' a friendly visit, to make inquiry about 'how matters are getting along with the family,' will do more toward winning both children and parents than a score of sermons in days of sunshine. He knows that when the boys and girls are ill, a little

attention will tell more than six months of ordinary teaching. [Every Sabbath, at the close of school, the secretary furnishes him with a list of scholars reported absent on account of sickness.] During the next week papers, pictures, choice little fragrant bouquets, motto-cards, and other reminders of friendship and sympathy, go to these many homes. . . . . Our superintendent's love is practical. It is a perpetual comment on the law of beneficence set forth in the gospel; and when, in the lesson for the day, good works, charity, sympathy, usefulness, are directly or indirectly taught, the scholars all think of their superintendent, and more than one boy has said to another, 'That's like our superintendent.' ['Their superintendent,' who has a real kind heart—which fact he seems determined to conceal—tells the preacher when he hears of a very sick scholar, and suggests that 'somebody ought to go and see about it.']

"13. Our superintendent knows the power of the pulpit. . . . . He knows the measure of educational power in the Sunday-school, and he also knows that there are elements of power that the Sunday-school can never possess, and that some of these are found only in connection with the sanctuary. He therefore always talks as though it were as important for every little child to attend

the public service as to be in the primary or intermediate class. He announces the preaching. His teachers keep a record of all the scholars who attend preaching. He calls for the public recitation of the last text that was preached from by our minister. A particularly good point in the last sermon is sometimes repeated by our superintendent before the school. In Church he sits where he can watch the members of the school as they may be distributed through the congregation, and little improprieties of behavior are delicately reproved before the school or in private. . . . . Our superintendent teaches the school to pray for the preacher. . . . . And this goodly service on the part of the superintendent tells in many ways upon the preacher, the official board, and the congregation at large. It promotes the unity of the Church; it promotes in silent ways spiritual power; it gives strength to every department of Church-enterprise; it avoids every thing like collision and rivalry between Church and school; it prevents apathy on the part of both. The pulpit and the superintendent's desk are very near each other in our superintendent's Church. ['Their superintendent' says 'it's all he can do to get them out to Sunday-school; he does n't believe in keeping children in Church all day, anyhow.']

"14. Our superintendent knows the power of

the secular school. . . . . He remembers that a large part of the trials which the average Sunday-school scholar experiences comes in connection with the discipline and task of the day-school; that temptations to dishonesty, unfairness, discouragement, revenge, are strewn all along the week, from Monday morning to Friday night. He remembers the power of education for good or evil; the power of literary ambition; the tendency of a certain kind of culture to weaken the faith of childhood in the divine origin of the Bible and the Church. He therefore studies the Sunday lessons with his eyes open to the temptations and demands of every-day school life. . . . . He talks to his school now and then about conscientiousness in study, honesty in recitation, magnanimity and fairness on the play-ground, and sympathy toward their poor and less favored school-mates. ['Their superintendent' does n't talk much of 'outside matters.' He puts in most of his time 'working up an interest.']

"15. Our superintendent believes in the training of the children and youth of his school in habits of intelligent, practical, next-door, and world-wide benevolence. . . . . He thinks much over the problem, How can I inspire my pupils to resolve dreams into deeds, songs into service, love into life? . . . . Believing that charity begins at

home, he centers the education of his pupils upon this world rather than upon the New Jerusalem above. . . . . He tells his pupils that the love of the gospel makes little people sympathetic and useful; leads them to bear one another's burdens; to remove father's and mother's anxiety; to help stand by the abused and poor, and the weak, on the play-ground; to sympathize with the unfortunate rather than to ridicule them; to visit sick people, young and old; to offer their services in homely, practical ways; and, in order to do all this, to deny themselves ease, luxury, self-indulgence in many little things. . . . . In this way, our superintendent cultivates the home soil and the home seed, and thus prepares the seed-corn for the world-wide fields of the foreign missionary work. He broadens the thoughts of his school by presenting the claims of Mexico, Brazil, China, India, and every other part of the globe. He brings before his school maps, relics, pictures, letters from missionaries, living missionaries who are at home; and by means also of missionary papers, magazines, and books, missionary concerts, essays, responsive services, and songs, he makes the whole world center in his school-room; and in earnest prayer for tribes and tongues, he impresses his pupils with the idea that the race is one, redeemed by one Lord, invited to one heaven, bound by

cords of brotherhood to love and help each other, and thus connects the spirit of unselfish love at home with the necessities of the widest sphere of possible service abroad. . . . . With the distribution of papers and the giving of instruction through addresses, lectures, sermons, he connects a plan of systematic giving. Even the little children of the primary department give so many pennies every year to every department of Church benevolence. . . . . He thus lays the foundation firm and broad for a Church-membership in the future that shall express the love they profess by usefulness to the objects of their sympathy near and remote. ['Their superintendent' says it takes all he can squeeze out of his school to buy lesson literature; and that they owe him some now that he advanced last quarter 'to keep the thing a-going.']

"16. Our superintendent believes in the *Holy Catholic Church.* He belongs to one branch of it. Nobody doubts that. His name has been on the record of the Church for years. . . . . He studies its denominational standards and usage. He knows he is one thing instead of being another; and everybody else knows this. He subscribes for his own Church-papers; he supplies his religious library with the publications of his own Church publishing house. Watching him through

the year, and seeing how devoted he is to his particular denomination, a superficial observer might call him a bigot; but a bigot he certainly is not. . . . . He is glad to stand side by side with brethren of other denominations in union meetings and with them sing and pray. He attends union Sunday-school conventions. . . . . One of the strong arguments to his mind in favor of the international lesson system was the union of all denominations which is promoted. . . . . He never seems to detect unfair sectarian policies. If some other superintendent acts shabbily for sectarian reasons, our superintendent never seems to notice it. He goes on quietly, and loves on fervently, and in every case the other person has grown ashamed of his course. . . . . He scorns little dodges and devices for building up his own school at the expense of other schools . . . . . He does not call other denominations his 'neighbors' or 'second-cousins;' he calls them his 'brethren and sisters in Christ.' By this double conviction of his concerning the value of denominational loyalty and the glory of Catholic community, he trains his Sunday-school to be strong in itself, in its immediate denominational lines, and in its alliances with the whole Church of our Lord Jesus Christ. On the theory and by the policy of our superintendent, dissensions would

soon cease; Christian people would come fairly to discuss together their points of difference, and rapidly and widely the kingdom of truth, righteousness, and charity would extend in this world! GOD BLESS OUR SUPERINTENDENT." [And let all the people—including "their superintendent"—say, AMEN.]

CHAPTER VI.

OTHER OFFICERS.

How Chosen.—The superintendent, having been appointed by the Church to the care of its Sunday-school, should be allowed the privilege of selecting such persons as he shall judge most competent to assist him in managing the business. This is easiest; it is best. Many difficulties which beset other methods of appointment are avoided. Besides, there is a positive gain in the greater unity of purpose and harmony of operation which are thus secured.

The assistant superintendent frequently occupies a fifth-wheel relation—good in case of any accident which may threaten to bring every thing to a stand-still. He has a lonesome time of it until absence of the principal calls him to the front, when he is apt to exhibit a degree of awkwardness and embarrassment not at all favorable to promotion in office. Every superintendent has a right to one or more assistants; and every assistant has a right to a definite share of the work to be done every week. Let an apportionment be agreed upon between these officers, so that every detail may receive due attention, and the assistant become something more than a simple conveniency. But it must never be forgotten that the superin

tendent is the chief executive in Sunday-school government.

The secretary should be a man of good business habits—prompt, systematic, patient. The superintendent, in selecting this officer, will do well to consider whether he may not be able to bring into service in this capacity a valuable man who is not, and otherwise may not become, a member of the school. A good secretary exercises an important influence upon the school. He is more than a mere recorder of facts furnished. He is a shrewd observer as well—putting pastor and superintendent in possession of much useful information, and further assisting by wise suggestions. He is an educator in his department. He is quick to recognize carelessness and immethodical ways among the teachers, and both prompt and courteous in requiring conformity to well-established business principles. The right kind of a secretary is not only in name, but in fact, chief of department. He will give it careful attention in all its details of registration, classification, attendance, and correspondence. He will keep himself so informed as to be able to furnish at the moment any statistical facts required. He will not wait to be told by the superintendent what he ought to do. He will organize his own department. He will, if possible, know the name and residence of every

scholar, and, watching with vigilant eye, will not permit scholars removing from the community to go without a certificate of membership—or dismission. "We venture the assertion," says one of our most reliable authorities, "that twenty good secretaries who hold the true theory of the Church school will save in one year at least one hundred persons to the Church in the places to which they remove, and this simply by providing the departing pupils with certificates, and by anticipating their arrival at the place of destination by a letter or circular, or duplicate certificate, forwarded to the pastor resident there."

If so good a work might be so easily accomplished, why is it so dreadfully neglected? It is sufficient to reply that "the true theory" has not dawned on the minds of many secretaries. More, there is hardly one school in ten in which all the duties required of or performed by the secretary might not be attended to quite as well by a schoolboy in the "second reader." Noses are counted, and the number thereof solemnly recorded, to be reported next week—or never; in which case the secretaryship is a stupid routine—a nuisance. No wonder the incumbents soon tire of it, and beg to be excused.*

The Treasurer.—In the average school, the

*See Chapter I., Part Eighth.

duties of secretary and treasurer should be combined. One man will do the work better than two. But whoever has charge of this business should be a liberal-minded person—a good financier. It is not enough that he be honest. A close-fisted, stingy man in this position is a positive calamity. He will neither devise liberal things nor give them official sanction when set on foot by others. If you want funds to meet expenses, if you wish your school to have a *liberal* education, get as treasurer a man who knows how to give, if rich, of his abundance; if poor, of such things as he hath. He also is chief of department, and is therefore an educator. A Christian gentleman of business proclivities, broad views, and pleasant address will in a quiet way tone up a school's financial affairs surprisingly. But you will never get such a man to accept a position which promises nothing more attractive than the honor of passing the hat semi-occasionally. If that is all there is of it—and it is in many a school—then the creation of a treasurer's office is a piece of affectation that savors strongly of the ridiculous.

A good treasurer will be diligent in securing contributions corresponding in a reasonable degree to the financial ability of each class. He will be prompt in entering them upon his book, and accurate to a farthing, ready at any time to

render a statement showing when and by whom amounts were paid, when and for what purposes expenditures were made, and the exact amount on hand, as well as that required to meet all ordinary demands. He will secure a voucher for every item of expense, and will disburse no funds without proper authority. He will teach those who grumble at his exactness that with him business is business as religiously in the Church as out of it—and blessed is the Sunday-school that hath such an officer!

The librarian—to be worth any thing—must be prompt, polite, firm, systematic. He must not only be a law-abiding person, but a law-enforcing person as well. Oftentimes he must be a law-maker, too. A wishy-washy character—albeit "the nicest young man in the school"—is deplorably out of place as custodian of the school's property.

Your real librarian is a teacher of no mean influence. As the school's trustee, he holds persons using its books to a strict account for their return at the specified time and in good condition. By constantly insisting upon compliance with the rules of his department, he will excite opposition among delinquents, but at the same time he inspires a wholesome respect for law and order teaches punctuality and honesty, discourages care

lessness with regard to the property rights of others. One who can thus teach business morality—so closely akin to religion—and hold the books intrusted to his care without bringing about a stiff breeze of complaint which may amount to a storm by and by, is a citizen whose like is not seen every day.

The average librarian is "a clever young fellow," who distributes the books so successfully that the places which ought to know them soon know them no more forever. Having such a person in charge, you need not distress yourself about the best plan for managing the library. If let alone, he will manage it for you in the most approved style, until the stock of books is exhausted; then he will probably resign. One plan is, in this case, quite as good as another. Get the right kind of a man first—then hunt a plan.*

Assistants.—Give the librarian all the help he needs in such dispatch of business as will save delays and unreasonable intrusions upon the school. Rather than have him interrupting the classes during recitation, give him an assistant or two—or ten, if need be. Ladies manage some library details more deftly than gentlemen. They make, therefore, valuable assistants.

The Chorister.—There can be no such thing

*See Chapter III., Part Eighth.

as good singing in Sunday-school without a good leader. By good singing is meant not only the ordinary requisites of time, of harmony, and of volume, but also of adaptation and of expression—singing with the spirit and with the understanding. The school learns to sing as it is taught. The chorister is its teacher. Natural talent developed by education in this branch may give him a correct ear, a rich, pure voice, but he must have a musical heart, one that responds in true devotional echo to the songs of Zion, or he cannot be called a good leader in this kind of service. If he does not worship while he sings—praying or praising as the theme may be; if his own heart be not uplifted on the wings of devotion toward the Object of all worship, he will certainly fail of cultivating the devotional sentiment in others. The crowning characteristic of a good chorister is personal piety. The true end of Sunday-school singing is not music, but worship. A musician may lead in singing—only a Christian can lead in heart-felt devotion. And he does not use vain words who says, "The employment of worldly, trifling, tippling leaders of song in the Sunday-schools is simply an abomination." Of two persons the better singer may make the worse leader. Get the best leader.

CHAPTER VII.

THE TEACHER'S OFFICE.

THE objects of Sunday-school work have been discussed elsewhere. We are now to consider the class of agents by which these objects—the conversion and edification of pupils—are mainly to be brought about.

Premise.—If any reader of these pages refuses to recognize in the Sunday-school teacher's work an office of the Church divinely authorized, Christ's own example being witness, he has certainly studied the life of our Lord and apostolic usage to little purpose. Nothing we might add would avail any thing with such a man. The New Testament is the book for him. If he will not accept the testimony of the evangelists and their immediate successors, neither would he be persuaded though one should rise from the dead. That "Jesus never taught a class in Sunday-school," as is sometimes hinted, falls as an argument below the level of an absurdity. In point of impertinent sagacity, it is something wonderful. What if it should be discovered that he never preached a sermon from a Methodist, or a Presbyterian, or a Baptist pulpit?

Diverse Ministries.—In the many-membered body of Christ are diversity of gifts, admin-

istrations, and operations; "but it is the same God which worketh all in all." "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers." He who would restrict the teaching function of the Church to those who occupy the pulpit under ecclesiastical license is by that token a bigot, if not an ignoramus; and, however he may resent the insinuation, is in this particular more papist than Protestant. With the question of ministerial prerogatives further than related to the Sunday-school we have nothing to do. The literature of that subject, as it relates to the clergy, is voluminous, and, taken in connection with the facts of every-day experience, is quite conclusive. It is with this newer and as yet but partially developed phase of evangelical lay-work in the Sunday-school that we are briefly to deal.

Lay Teachers.—Protestantism everywhere concedes the right of laymen to tell the old, old story of Jesus and his love, to verify salvation by faith out of their own personal experiences of saving grace. Greatly significant as is this fact, it is questionable whether or not one century of Sunday-school experience has been sufficient to awaken us to the true greatness of this holy enterprise. The slow growth of great ideas is proverbial; but while it is true, as stated by an eminent divine at the Raikes Centennial at New York, "that this noblest

work in which man can engage outside of the pastoral office has been a matter of very slow growth and against many difficulties in the past, as it may expect to work its way to greater perfection out of the difficulties of the present and future," yet already has the Protestant Church been so penetrated and possessed by the Sunday-school movement that it to-day not only concedes the right of lay teaching, but demands it as a duty. From all its branches, from every quarter of the globe, comes the cry for "more teachers and better teaching," a cry in answer to the world's most urgent appeal for help, for light, for life.

Special Advantages.—No thoughtful and unprejudiced mind can deny to Sunday-school teachers advantages of influence peculiarly their own. They deal with childhood—"pliant, susceptible, not preöccupied by erroneous opinions, unbiased, unengrossed with worldly care, full of faith in the teacher, ready for full faith in God." They minister to a small number of learners in the direct, personal, and mutually acknowledged relation of teacher and disciple. Their course of study is marked out in a series of texts carefully selected and expounded with special reference to their wants by the wisest and best men the Church can command. Free discussions of these texts give them special facilities for ascertaining the extent of truth

known to their pupils, and the individual relations they sustain to it. These particulars, to go no farther, combining with appropriateness of time and place, furnish to Sunday-school teachers superior opportunities for interesting, for instructing, for impressing, and for saving precious souls; opportunities which the most renowned ministers of earth—nay, which even the angels of God—might covet. For what are angels but ministering spirits? and what is a Sunday-school teacher if not a servant of God?—what but an unconscious sham or a conscious hypocrite?

What are the duties required of a teacher? Looking directly to the objects proposed, that question is easily answered. A teacher is appointed to the care of souls—to lead, to feed, to guard, to save them. Whether his flock be lambs or sheep, whether it numbers six or six hundred, all the same, his office is pastoral, his duties are pastoral, he is more than a mere instructor—he is a pastor, a sub-pastor, if you please, but for all that none the less a pastor. These are facts, plain, incontrovertible facts, demanding immediate recognition. They have been largely ignored, practically denied; and with what result? This: that a multitude of careless, incompetent persons are employed in our Sunday-schools as teachers, in obedience to a well-established principle that an irre-

sponsible office invites irresponsible people, who are not slow to accept—people who seek a ready-made class and one exactly to their liking; who when they are enrolled on the list of teachers have little definite idea beyond this: that they are at liberty to teach what they please as they please and when they please, to come when it suits them, and quit when they get ready, with no particular sense of responsibility to the class, the school, the Church, or to God. These things are so, and it is worse than idle to attempt to conceal them. The most alarming feature of the whole business is the blindness and indifference of many preachers in charge of churches where such a state of things exists—preachers who are to this extent untrue to their commission and their vows. Fine sermonizers they may be; good shepherds they certainly are not. The flocks are farmed out to the lowest bidders.

If we should be asked, "What do our Sunday-schools most need to-day?" our reply would be, pastoral care. We will not say that convert-making among adults receives too much attention, but we do say that "shepherding" receives too little. Seeking the lost is well enough, but saving the lost is at last the grand achievement. Going into the mountains after the stray one is a commendable thing, but not till the safety of the ninety and nine has been provided for. What havoc often befalls

the fold in the temporary absence of a pastor! How the tender lambkins shiver, and starve, and stray, and die, *all for want of under-shepherds!*

Who should be employed as teachers? Certainly the very best men and women of every community; those who are best informed in the word of God and most skillful in leading others to study and understand it; who know most of Christ by practical observations of his life and character, by personal union and communion with him; whose faith is clearest, whose hope is brightest, whose love is deepest—the wisest, bravest, purest, truest, *best* of every congregation should be selected for this service of bringing souls to Christ, of teaching souls to abide in Christ.

CHAPTER VIII.

THE LACK OF TEACHERS.

The demand for teachers of the character just mentioned is coëxtensive with the existence of Sunday-schools. It is urgent, constant, and increasing day by day. It is one of the most significant, as it is also one of the most hopeful, tokens of the times to come. It is humanity's voicing of God's requisition upon the Church. The harvest-fields are whitening. The prayer for laborers is earnest and unmistakable.

The Supply.—Where are the teachers to come from? From the Church, of course. Now let us consider for a moment the attitude assumed when we complain of being required to organize and maintain Sunday-schools in the absence of suitable teaching material. Is God a hard task-master, requiring bricks, but withholding the straw? Is it true that out of the multitudes professing Christianity so few are possessors of the spirit of Christ that we cannot secure a sufficient number of heavenly-minded men and women to teach in our Sunday-schools? Is the gospel of Christ such a failure? Is the body of Christ such a misshapen, ill-adjusted thing that one of its most important functions is thus seriously impaired? So, we must confess, it is frequently made to appear in the

charges recklessly preferred concerning the scarcity of teaching material in the Church. To be sure those who make such charges do not mean that, but that is what it amounts to.

No Lack of Material.—Now, what are the facts? First, that the Church is fully able to meet any and every demand God makes upon it for Sunday-school teachers. Second, wherever Christ has an intelligent follower, who is able to get to a Sunday-school room, there is one who can teach a class if need be. "But suppose he refuses to do it when requested?" Failing to see the necessity, he needs to be convinced. "But suppose he admits the necessity, and still refuses?" Then he is *not* following Christ, and needs to be converted. Finally, wherever Christ has a Church he has people whose business it is to teach Christianity with a view to saving souls. They may be poor, unlearned people; tillers of the soil, day-laborers, mechanics, fishermen; but if they have the spirit of Christ they are his, and—let the Pharisees and worldlings scoff as they will—these people can teach in Sunday-school. They may lack every thing else, but with sound minds and consecrated hearts they can teach the saving truths of the gospel in a saving, sanctifying way; and that is precisely what is wanted. Once get them to feel that their services are needed, that they *ought* to teach, that you seriously wish them

to do so, and they *will* teach, not for your sake, perhaps, but for Christ's. It is not the man who knows most that teaches best, whether in the pulpit or out of it. It is the one who does his best for Christ's sake. There is no lack of teaching material in the Church.

How is this material to be made available? In seeking an answer, let us go back a step and inquire, Why is it that so much difficulty is experienced in securing competent teachers? This is a serious question, and one worthy of more minute examination than our present limits will allow. Passing over the various excuses, more or less plausible, rendered by those whose services seem desirable, but who stand aloof and refuse classes when asked to teach, we come to this solid reason:

Lack of Interest.—That this adverse condition exists; that it oftentimes thwarts the well-meant and most persistent efforts of earnest superintendents; that it obstructs the progress of the Sunday-school, and keeps souls out of the kingdom of God, is a fact well known and widely deplored. But lamentations are futile, else the evil had disappeared long ago. The question recurs: Why this indifference on the part of those who profess to be on the Lord's side, whose names are on the Church-register, whose attendance at preaching is regular, whose lives are consistent, whose diligence in business is proverbial,

whose intelligence is above the average, whose opportunities are all that could be desired—why is it that they will not join the school and teach a class? To say "they lack religion" is begging the question, for that quality is already conceded them. We are talking about religious people, and none other, just now.

The truth is, the class of persons alluded to are not by any means devoid of interest in the Sunday-school work. They approve it, and in a remote way contribute to it. But here is the trouble—their interest is too remote, too general to be of immediate or decided benefit. And until the matter is, in some way, brought home to them, and left upon the individual mind and conscience; until it becomes distinctly personal; until there comes to each man and woman *who ought to teach* a realization of a divine mission, and of a divine call to that mission, we may as well abandon all hopes of securing competent teachers for our Sunday-schools. Without this conviction, no one, however deeply interested from other motives, is, or can be, a competent or efficient Sunday-school teacher. That all the galvanic tricks employed "to excite an interest" fail in the long run of imparting more than a repulsive semblance of real life is a fact well known to all who have observed the result of such experiments.

Lack of Ability.—Many when appealed to, some who have been Church-members for years—"pillars of the Church," even—refuse to teach, assigning as a reason, and without a visible blush, that "they would like to, but have n't the ability." And now and then a pastor, who regularly preaches fine sermons to fine congregations, and felicitates himself on the fine feelings manifested, so far forgets himself as to confess—in efforts at apology for a miserable little imitation of a Sunday-school—and without a blush, that he "could have a fine school if he could only secure competent teachers." Think of it—preachers, pillars, and people all too weak to support a Sunday-school! What a fearful lack of ability!

The Real Lack.—To make the matter quite plain, let us take Wesley Chapel for example, which, whether the one or the other, whether in town or country, makes no difference. In numbers, intelligence, and piety, this congregation fairly represents the average church. Here the pure word of God is preached regularly, the sacraments are duly administered, and the preacher is supposed to get his salary somehow or other. The one great trouble at Wesley Chapel is to get the right kind of teachers for the Sunday-school. There are a faithful few, the original panel, who have been teachers true for years—one "ever since the war." They

are not "the best people in the world," but they are worth their weight in gold to the community round about the chapel. By hard "drumming," as the exigences of the case demanded, the superintendent has, at divers times, succeeded in getting sundry persons to take classes. They taught awhile, began to waver, and, on various well-known pretexts, deserted. The superintendent, poor man, has been sorely afflicted. He has more than once been tempted to commit official suicide. A history of his "ups and downs" would reveal the fact that the heroes are not all dead yet. To what straits he has been reduced appears from an examination of the present roll of teachers. We find the corps composed as follows:

"Original panel"—aforesaid	3
Borrowed from the Presbyterians	1
Borrowed from the Baptists	1
Borrowed from the sinners—boys	2
Borrowed from the sinners—girls	3
Total	10

Classes without regular teachers, and "heard" by Thomas, Richard, and Henry, when they happen to be present—three.

"Rather an ugly exhibit," you say. True. "And one of which the members of that congregation should feel ashamed." It is but simple justice to say those who are acquainted with the facts are

ashamed of them. They are so sensitive upon the subject that they really suffer when asked, "How is your Sunday-school getting along?" Those who reply, "O first rate! they've got a good school at our church," belong to another class—the happy-go-lucky sort, who "are not in trouble as other men, neither are they plagued like other men," for the reason that they don't know so much.

Now, what is the matter at Wesley Chapel? Are there not people belonging to that congregation intelligent enough to teach? Plenty of them. Are they wanting in religion? Judged by all the tests ordinarily applied, they are above rather than below the average in this particular. How then are we to account for the condition of things in Wesley Church Sunday-school? Why is it that Brother Stickwell, the superintendent, cannot find teachers among the members of that Church? For this reason, and no other: because the members of that Church have never been trained to service in this department. They have been accustomed to look upon the school as something apart from "the Church," and its operations as somewhat similar to, but yet distinct from, "regular Church work." They have been led to regard Brother Stickwell as head and front of the whole business—perfectly competent, in their estimation, to run it in proper style, and wholly responsible for

its success or failure. They think of it as Brother Stickwell's school, not as Christ's. The duty of supporting Brother Stickwell in his efforts to carry it on rests, in their conception, upon the members of "the school," rather than upon the members of "the Church." When teachers are wanted, it is Brother Stickwell who wants them, not Christ; and when they refuse to serve, they have simply got rid of Brother Stickwell, an enthusiastic "Sunday-school man." "I pray thee have me excused," "I cannot come," is intended for Brother Stickwell's ear alone. They who so speak fail to realize that they are sending a message to the Master. Do you wonder that they get along badly at Wesley Chapel Sunday-school? Is it strange, while the superintendent is saying "We need teachers," unquiet consciences are prompting thoughtful men and women to say, "We need a revival in our Church?" Wesley Chapel, under various names, abounds in the land. The Master is grieved. By whom? In view of the sacrificial emblems, let the inquiry go round, "Lord, is it I?" And let those who plead lack of ability remember it was not the man of five, or two, but he of the *one talent*, the slothful dissembler, who, for his unprofitableness, was "cast into outer darkness." Every sane man has at least one talent. The Master will come to make a reckoning by and by. Brother, what are you doing with your talent?

CHAPTER IX.

TRAINING TEACHERS.

A Prerequisite.—Some men have a genius for preaching; most men who are called to this work have not. They learn to preach as they learned to read, to push the plane, to guide the plow, to sow, to reap—by being taught, by study, by observation, by practice. Some people have a natural tact for teaching; the most have not. If they ever become teachers, they must learn both what to teach and how to teach. Occupying a teacher's place no more makes one a teacher than going into the pulpit converts one into a preacher. There are antecedent qualifications that are just as essential in the one case as in the other. It is quite as absurd to suppose that just anybody can teach a valuable lesson in Sunday-school as that just anybody can deliver a profitable sermon from the pulpit. To succeed in either instance, one must know how; and to know how implies special preparation for that particular work. The reason why we so often fail of finding good teachers for our schools is because good teachers are not to be found—they must be manufactured out of the raw material; and the reason why we have so many trifling teachers in our schools is because nobody has taken the trouble to make them better. The process com-

monly employed in furnishing supplies of this character is very simple; it develops in about this way: A teacher is needed; the superintendent picks up somebody, marches him to the front, and remarks in a pleasant voice, "Children, I've brought you a teacher." That is all. Beautiful, is n't it? A picked-up teacher bears about the same relation to the real article as a picked-up dinner—it is better than none. If we would have better teachers in our Sunday-schools, we must take the trouble to select from the best material at our command, and develop them by systematic training.

By whom is this work to be done? It will in some measure be coöperative, but recognized leaders in it there must be, or it will never be done at all. Who ought to lead in this movement? Granting it to be desirable, this question is the first to be settled. It must be decided before a single step farther can be taken. There is a growing sentiment in favor of an elevated standard among Sunday-school teachers. It may easily be fanned into a flame. Shall we look to our superintendents to take the initiative? Who that is at all familiar with this subject does not know that, taken as a class, they are waiting to be led? Only the fewest number are qualified for this service. Only here and there one is to be found whose opportunities of education and experience have been

such as to make him conspicuous as a leader in religious movements; and besides, what thoughtful observer has failed to perceive the restraints which the cry of "too much Sunday-school independence" has imposed. It is no disparagement of them to say that, with rare and notable exceptions, our superintendents are, with more or less of impatience, waiting to be led. They are a shining example of loyalty to the principles in which they have been trained—of subjection to the higher powers.

Pastors.—To come at once to the point, we must look to pastors to begin this work; we must depend very largely, and for an indefinite period, upon them for its effective prosecution. The people have been properly taught to regard the pastor as chief of the corps of instruction in the Church. Let no one who is in the pastorate complain of this as an impertinent attempt to add to an already sufficiently heavy burden. If the duty of training religious teachers does not inhere in the very office of pastor, we have sadly mistaken the nature and designs of that office. If the pastor is not the man, then to whom shall we go? There are responsibilities thrust upon the pastor that legitimately belong elsewhere, but this we humbly conceive is not one of them. If he must seek relief, he may throw those off, but this remains inseparably bound up with his official life. We fully agree with Eggles-

ton, who says: "The writer has given years to the pastoral work, and it is not in his heart to underestimate the influence that pastors have exerted, and are exerting, in favor of the advancement of the Sunday-school work; but he sincerely believes that a thorough awakening of pastors will give us more schools, more scholars, more teachers, more earnestness, a body of trained workers, glorious results—in fact, almost every thing to be desired. With pastors lie the fountain of power." In a word, our teachers need to be trained, and our pastors need to train them.

How is this work to be done?—in other words, by what methods? First, by a careful scrutiny of all the material at hand, and a selection of the best. Then, let those thus chosen as a reserve corps, irrespective of age or sex, compose one Sunday-school class, to be regularly taught by the foremost educator the school can command, the pastor giving it special personal oversight. When a teacher's place is to be supplied temporarily, take a member of this class for that service. Draw such supplies *wholly* from this class, and in *regular rotation*, so that every member may have equal opportunity with another for practical experience in teaching. Thus the intellectual capacity for receiving and imparting knowledge, as well as the spiritual attainments of each one, is put to the test.

From careful observations, the pastor and superintendent will have little difficulty in determining the relative merits of each member of the class. When a regular teacher is in demand, they will know precisely which of its number is best adapted for the particular class of pupils to be taught.

If there is a member of the Church outside of the school who in the judgment of the pastor would make a good teacher, he should use his influence to bring such person into this class. It will be found that many can be induced to become members of the school in this relation who otherwise cannot be reached. But caution must be exercised, or the ends sought in the organization of the class will be defeated. Let no one become a member of it who is not accounted worthy of being made in due time a regular teacher in the school. Where a teachers'-meeting is held, insist upon the attendance of reserves This plan is simple; it is feasible; it is adapted to every grade of Sunday-school and to every locality.

Teachers'-meetings* should be instituted in every school where it is practicable—and they are much oftener practicable than some are willing, from sinister considerations, to admit. Their importance in the matter of training teachers can scarcely be overestimated. Among the benefits

*See Chapter IV., Part Eighth.

which accrue may be mentioned, (1) a more intimate bond of fellowship, social and religious, among the teachers; (2) a more thorough study of the lesson; (3) a better knowledge of the methods to be employed in private investigation of the lesson; (4) a better understanding of the methods to be used in teaching the lesson; (5) a more intimate acquaintance with all the affairs of the school.

The beneficial results of a weekly conference among teachers seeking improvement are so manifestly attainable by this plan that it scarcely needs to be urged. Desirable ends are no more to be attained in this sort of work without the employment of adequate means than in any other. If we would have better teachers and better schools, we must have more teachers'-meetings. Our teaching forces are in the main loyal to the cause which they have espoused, and are zealously affected in a good work, but they will never measure up to its requirements, never fully achieve the grand objects before them, until they are more thoroughly drilled and disciplined. Soldiers of the cross by enlistment, they must be diligently exercised in the camp-school, trained in the manual of arms, trained to mutual confidence and support in every aggressive movement, trained in all that is required of them, and finally they must be led by skillful officers, before they can become reliable veterans in

the field. The school which might have a teachers'-meeting, and does not because neither pastor nor superintendent will take the trouble to establish it, is to be pitied; one that might, and will not because extra work is demanded, is a shabby affair, find it where you will, whether in the grand establishment on Bon-ton avenue or in the log schoolhouse of Persimmonville.

CHAPTER X.

UNCONVERTED TEACHERS.

Should they be employed? There has been a great deal of just and reasonable concern expressed on this score; and there has been a great deal of nonsensical talk indulged in its discussion. It is frequently asserted that no unconverted person should be allowed to teach. And about nine out of ten who say so are people who are quite free to expend opinions *about* the Sunday-school, but who take special pains to expend no energy *in* it—in plain terms, who know very little of what they are talking about. We have said the Churches should furnish teachers, and their best—mark that.

A Test Case.—Up here at Mount Carmel, in a populous community, a Sunday-school has been organized; the young people fill the rickety old meeting-house; the superintendent expresses his joy, and promises to get teachers for them; he tries the membership of Carmel for additional help, and fails; he tries the Ebenezer folks, and gets a promise which proves a failure; a few members of other denominations take pity on him, and say, "We will come as often as we can." Still there is a lack; several of the young people have been heard to say, "We're not coming any more if we don't get a teacher next Sunday;" and so, in spite of what

Sir Oracle said at the convention, against the dictum of the presiding elder, and contrary to his well-developed denominational prejudices, he has at last to beg some "clever sinners" to come to the rescue. They are his nearest and best neighbors; he has known them from childhood; they were anxious to have a school at Carmel; they came the day it was organized; they contributed liberally to purchase literature; they have been present, rain or shine, every Sunday; they are deeply interested in the success of the school; they did not seek to be teachers; they protested against taking classes; they yielded because they felt under the circumstances they ought, and finally said, "If you can't do any better, we will try; but we had much rather be scholars." And there they are, week by week, trying—to do what? A Christ-like work which his followers refused to undertake. Did Jesus ever authorize any man to call such as these, engaged in such a work, "blind leaders of the blind?" Where? By what sign? Are they Pharisees — hypocrites? Admitting that they know little of Jesus, they are trying to teach that little, while some who profess to know him as a personal Saviour refuse to tell the boys and girls of Mount Carmel about him. Think you the Master would rebuke these unconverted teachers? John and other disciples saw a man casting out

devils in the name of Jesus. They "forbade him" —told him to quit—he must not use his influence against these devils any further. Why? "Because he followeth not with us," said they—he doesn't belong to "the Church"—he has no right to trespass upon our prerogatives. And Jesus said unto John, "Forbid him not: for he that is not against us is for us." If a cup of cold water, given in the name of a disciple, does not fail of a reward, will this feeding of lambs forsaken go unrequited?

The Question Settled.*—"What was it that ye disputed among yourselves by the way?" said the Master to his disciples. "But they held their peace: for by the way they had disputed among themselves who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child and set him in the midst of them; and when he had taken him in his arms, he said unto them,

Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me." Did you ever notice how many of these "unconverted teachers," shortly after receiving chil-

*Mark ix. 33–37, and parallels.

dren in the name of Christ, received Christ himself, and entered the kingdom of heaven as a little child? A truly converted teacher, not a mere "professor," is by all odds the best teacher. He is most effective, and should in every instance be, as in almost every instance he is, first choice for this position. But where such persons cannot be had, those who "are on our part" are not to be despised. Some of this class rank as more effective teachers than some who are classed as "professors." Let those who are inclined to oppose them remember that "beggars cannot be choosers." Where organizations called Churches allow the office of teacher to "go begging," it is a scandal and a shame to them; as it is honorable to those from without who, perceiving the need, "come to the help of the Lord against the mighty." Let it be borne in mind that Church-membership does not make one a Christian. Following Christ does. The best Church-members are Christians. So are the best Sunday-school teachers.

Who should not be employed as teachers? First of all, the fool who says in his heart, "No God." Second, the man who admits the existence of "a Great First Cause" because he is compelled to, and doubts every thing else because he may. Third, the man who professes to believe every thing and belies himself in an immoral life.

Finally, no man or woman who does not desire to flee from the wrath to come, to be saved from sin, and to assist others to a like desire and to a like salvation.

CHAPTER XI.

THE TEACHER'S SPIRIT.

The teacher's character has been sketched. It would be easy to furnish a long catalogue of "qualifications." There is one which implies all the rest —the spirit of Christ. With this the teacher is furnished unto every good work required of him. He will seek the perfect accomplishment of that work by every legitimate means within his reach. Ability multiplied by opportunity will be the measure of his efforts. He will be satisfied with nothing less. He will love his work; he will love his pupils; for the love of Christ constraineth him —love born of Christ's love—"an earnestness of love that has in it something of agony." Thus impelled, nothing that he can command of time or energy, of soul or substance, will be considered too precious a contribution to such a work. *He will give himself to it.* No teacher who has the spirit of Christ can fail; no teacher without it can succeed. The teacher's only model is Jesus Christ; the only qualification required is this, to be like him.

The teacher's aim in all his dealings with his class follows the direction of his own life. Even loving his pupils as himself, he can seek for them nothing higher than he proposes for himself. The

objects of a life determine its character, and character determines the lessons one may teach. A Sunday-school teacher's theory of the objects to be attained may be correct in every particular, but it is of no account if he contradict it in his daily life. His doing will be more influential than his saying. If what he says others ought to do finds support in what he does himself, the sum-total of his influence goes in the direction it is aimed. So we take this to be the first great object which a teacher should propose for himself—to live right; and the second is like unto it, namely, to teach others how to live. Our being and our doing are the things for which we are held responsible. Getting ready to live, and living; getting ready to do, and doing what God requires, are the best possible preparations for death. Any other way of "getting ready to die" is foreign to the main purpose of life as revealed from above. We may be pardoned for suggesting that less "grave-yard religion" and more of Christ in our lives and teaching would give the world a healthier idea of what God wants men to be Christians for.

Fruit, not Leaves.—Let the teacher who would see the fruit of his labor make this language of the Master the rule of his life: "Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye

except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit, for without me [literally, *severed from me*] ye can do nothing." If we would see our scholars converted, we must prayerfully, persistently, and patiently, not offensively, seek their conversion. If we would see them abide in Christ, we must use all diligence and wisdom in the cultivation of their spiritual nature that they may grow in grace and in the knowledge of him. Why is it that so many teachers fail of spiritual results in their classes? For no other reason than this, plainly expressed, "They aim at nothing, and hit it." "He that gathereth not with me, scattereth," says the good Shepherd. There must be a close union and communion with Christ in order to identity of aim and unity of effort. Having Christ abidingly enthroned in his own heart, the teacher will seek in the wisest ways his enthronement in the hearts of his pupils. Having realized in his own experience the forgiveness of sins, a change of heart, and adoption into the heavenly family, he has practical evidence of fatherhood, of sonship, of treasure in heaven, of a life hid with Christ in God. So he will speak to his class with perfect confidence of our Father, our Saviour, our Comforter, our inheritance. By the pangs of penitence for sin which he has felt, hell

is no myth; by the abiding joys of redemption from sin which he now feels, heaven is a sweet reality to him, and through him a blessed revelation to his class. The first duty of a teacher of the religion of Jesus Christ is to keep his own heart right. Then he will aim to bring children into the school, that through it they may be brought into the Church; he will attract them to himself, that he may lead them to Jesus; he will teach them to follow him in humility here, that they may share his glory in the eternal hereafter.

Looking unto Jesus.—The teacher's work is to interest his class in divine truth; to inform their minds and to impress their hearts concerning it. By what means? Through the written and revealed word of God in humble reliance upon the Spirit's help. And to what end? That his pupils may be converted, edified, saved. Nobler mission never kindled enthusiasm in human heart, nor nerved it to high endeavor. For this self-same thing the Christ-child came to Bethlehem's manger, and being baptized "Immanuel," fought and won the battle of the wilderness, threw himself in the forefront of humanity's strife with sin, and proclaimed himself the Prince of Peace. For this he breasted the storm of iniquity's wrath, wicked men maligned him, persecuted him at every step, hunted him down, arrested him, bound him, crowned

him with thorns, mocked him, smote him, spit upon him, despised him, rejected him, crucified him. He who was the perfection of strength, of wisdom, of goodness, of love, suffered such ignominy. *He died*, your Lord and mine, *to save sinners.* For this he rose victorious over death; for this he sends his Spirit to the hearts of his redeemed ones with the message, "Go, preach, teach," that sinners may be saved. It is precisely this for which Sunday-schools have been organized, classes gathered, and teachers called—that sinners may be saved. This is the teacher's work, the salvation of souls. It is no child's play, no sentimental engagement; it is *work*, "requiring for its propelling power something more than a love of novelty, or a love of applause, or a pleasurable excitement." It is work which has its peculiar temptations and discouragements, its obstacles and its perils. Considering its magnitude and the formidableness of its environment, the teacher may well exclaim, "Who is sufficient for these things?" He who perseveres against such odds must needs insure his heart against its own despondency by fair example of success. But to whom shall he look? Like the stirring appeal of a veteran leader ringing above the din of battle come the words of Paul the dauntless, "Look unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured

the cross, despising the shame, and is set down at the right-hand of the throne of God. Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Happy he who learns that all our sufficiency is of God.

Power from on High.—More than elegantly furnished rooms and ample lesson-helps; more than elaborate organization and accuracy of movement; more than artistic music and costly libraries; more than modern methods and advanced thought; more than style, learning, eloquence; more than all these and all else, we need in our Sunday-schools the presence and power of God, the baptism of the Holy Ghost, hearts of flame and tongues of fire. This is the chiefest gift which Heaven can bestow or earth receive. And may we have it? If we will. How is it to be obtained? "We must get it as we get our own salvation, by begging for it on our knees, and continuing to beg until we get what we ask." * Then, believing, we may teach others to believe, and *knowing*, we will lead them to *know the truth.* In the joy of a great salvation attested from above, we are made competent witnesses to the truth. Then will our teaching of Christ be more than an expression of human opinions—it will be an assertion of facts realized in

* Hart.

personal experience—it will be "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Then will scholars be made to "feel in their inmost souls that that which brings the teacher to the class is not their amusement but their salvation." Then will trivial distinctions be leveled, petty jealousies be put to flight, and teachers and preachers be drawn into that fellowship of the gospel for which Jesus prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

The teacher has the care of souls. *His work* is pastoral. *His aim* should be that of a good shepherd. *His character* should be that of a true pastor.

PART SIXTH.

Week-day Work.

CHAPTER I.

An Indispensable Condition of Success.

. A Delusion.—With respect to the practical operations of a Sunday-school, there is one erroneous idea which must be abandoned before we can hope to realize in any instance the full measure of success brought to view by this system. What is it? This: that it is possible to have a really good school without working for it during the week. The disastrous effect of this notion is painfully apparent wherever indulged, whether in high places or in low. It cannot be concealed. In spite of the popular disguise of numbers and noise paraded on the one extreme, or of cunningly devised apologies for empty benches and muteness on the other, this treacherous conceit is easily detected. There are many signs by which its presence is indicated. The most palpable is this: a Sunday-school that is doing little or no real good; one that has no known purpose in its life beyond living—one that lives because it does n't want to die; a butterfly, sunshiny sort of Sunday-school; an ease-loving, lazy

kind of school; the "shabby-genteel" member of a highly respectable family, on whose credit it relies for support; the sickly, sentimental, soft-headed, soft-handed, faint-hearted thing called a Sunday-school that is trying to get along in this unfriendly world without work—a failure. The reader must not take this as an attempt at facetiousness, a mere play upon words. It is no caricature. Unfortunately for the cause of religion, the species described has actual and numerous existence. Its extinction by development into something worthier of the Church of Christ is a consummation most devoutly to be wished for, and prayed for, and especially to be worked for.

We lay down these propositions as incontrovertible:

1. That there neither is nor can be such a thing as a good Sunday-school without week-day work—and hard work, at that—on the part of those composing it.

2. That this week-day work is sadly neglected, and that the power and efficiency of our Sunday-schools is thereby greatly impaired.

3. That more Sunday-school failures are brought about by this negligence than by any or all other causes combined.

Who should work for the school during the week? Not the superintendent only,

or a select few, as is usually the case; but every member, from the youngest to the oldest. Where the few attempt to "carry on the school," requiring little or nothing of the many, beyond the privilege of carrying them, the progress made will hardly astonish anybody. If the concern does not suffer an early collapse, it will be the greater wonder. The most important events in the history of some schools are the oft-recurring "reörganizations." They "fall through" so naturally and gracefully as scarcely to create a ripple, and for the good reason that at the time of the catastrophe "they are altogether lighter than vanity;" lighter, indeed, than any thing with reason in it. Sensible, earnest people, whether religious or not, object to being carried. They will not go as mere baggage or ballast; and that is one reason why so many of them are out of Sunday-school.*

Why is it that there are so many in our Sunday-schools who do absolutely nothing advantageous to them during the week? A complete answer to this question would be difficult, if not impossible; here, as elsewhere, a few suggestive remarks must suffice.

1. NOTHING IS DONE BECAUSE NOTHING IS EXPECTED. In some schools the matter is not even

* If any reader chooses to give this thought a wider application, the responsibility is his, not the writer's.

hinted at, much less urged. Expecting nothing, no disappointments are experienced.

2. Because nothing is specifically required. All are supposed to know that certain things ought to be done, and are supposed to need no definite instructions. Too much is taken for granted. Some do not know; others do not care. Instead of being exhorted to activity in a general way—to "go to work"—the things which are wanted should be specified. They should be presented in the order of their relative importance—*one thing at a time.* Let the duty required be kept before the school, and in its various aspects be so stressed that a serious intention to have it performed will be made evident. When certain persons or classes are selected for a particular service, keep that fact fresh in the mind of the whole school. When negligence is manifested, there is no charity in silence; when progress is made, let commendation surely follow. Cultivate definiteness of purpose in every movement by distinct statements of the end proposed. Do not insist that the whole school, or any part of it, "go to work" until they know exactly what is expected. Pastors, as well as superintendents, have need to learn a lesson from the overseer in the fields and the foreman in the shops. *Be specific*

3. Because the force of example is want-

ING. Those who succeed in getting most work from others are themselves models of energy. To put the matter in an unmistakable way, there is a great deal of downright official laziness in our Sunday-schools. Sunday talk unindorsed by week-day work is twaddle. Unfortunately, much Sunday-school exhortation to activity, lacking the support indicated, falls to that ridiculous level. If we would have live, working schools, we must put wide-awake, working men at the head of them—men who will take time from the service of Mammon, and consecrate it to God; men who are neither afraid nor ashamed to be known as "laboring men' in the field to which the Master has called them. "But we cannot find such men." Then the churches implicated are in a bad way; and pastors are implicated. It is their business to educate and train their subordinates. Are men who will not submit to training fit for Church-membership? "Revivals" are common. What does a revival amount to, if men are not made willing workers? It is wild-fire. The man who will not work for Christ is no disciple of Christ, no matter what he professes. The Church is no insurance association, issuing paid-up policies; it is no railway company, at whose office men and women purchase through tickets on profession of faith. What do people mean by saying the Church cannot furnish Sunday-school work

ers? The worth of souls is the subject of revelation, their salvation its object, and the Church is the exponent of its principles and methods. Now, let the worth of the work for souls in the Sunday-schools be recognized and duly enforced; let the wisest workers explain more definitely how that work should be done, and winners of souls will be multiplied.

Common Duties. — Special requirements growing out of special relations, important as they may be, must not be allowed to overshadow those which are common to all. Wishing to have a good school will not make it so. Work will; but it must be coöperative. Nothing else can avail. Without concert of action, the most earnest personal effort falls short of the object. It is "according to the effectual working in the measure of every part" that the whole body is to be developed and its well-being secured. Keep this thought in view.

There is work for the whole school— for every member of it. The activity of a few cannot atone for the delinquencies of the many. The worth of a school is to be estimated by the measure in which it performs its work as a body. To be a thoroughly good school, every part must be actuated by one spirit to the attainment of the one grand object set before it in the one text-book. An acknowledgment of these common obligations is

the forerunner of success, since without it their performance is not to be expected. The duty of officers and teachers is plain at this point, and need not be enlarged upon.

Passing over the matter of personal advantage, we specify some of the more important week-day duties, and the manner in which they are to be discharged. In so doing, this question is replied to: How may the members of a Sunday-school work in its interest during the week?

CHAPTER II.

STUDYING THE LESSON.

Who ought to study the lesson? Without exception, every man, woman, and child connected with the school. Those who neither teach nor recite need to know the truth. If they do not learn it in this way, they are not likely to learn it at all. Aside from the pastor, who has superior opportunities, the superintendent should know the lesson better than any one else. If he does not study, he cannot, with a good grace, insist on others studying. If he does not know, he cannot teach. In every good word and work he must be foremost, especially in this. Without the force of example, no school can be brought to an earnest study of the lesson. And without such study no school can become attractive and influential for good. When people meet to talk about any thing, the more they know of the subject the more entertaining and profitable the occasion will be to all. The contrary is equally true. Neglect of the lesson during the week is death to enjoyment of it on Sunday. More schools die from this than from any and all other causes combined.

The lesson is the life of the school. Without it every movement is a mockery, and those who furnish the exciting force cannot but feel

that they are parties to a scandalous deception. The school that does not study lives only in name. When people say, "Our school seems to be dead," they are making a statement whose exact equivalent is this, "Our school is not studying the lesson." Every school that studies lives; and every one that does not study dies, by a law as inflexible as that which made Eden what it was, and what it is. Let pastors and superintendents lay this to heart.

The Student.—In the suggestions following, reference is had to a mind capable of independent thought. They are applicable alike to officer, teacher, or scholar, who may need assistance of this kind. Special wants are provided for elsewhere.

The Process.—A celebrated recipe for cooking a hare begins with this advice, "First catch the hare." It is not at all impertinent to say to one who proposes studying a Bible lesson:

1. Get Your Bible. Not the "old family Bible"—not another's, but *yours*, one you can keep constantly at hand; one in good, clear type, with marginal references, and durable binding; one you will not be afraid to mark in or write in with pen or pencil, as occasion requires. Every student ought to have such a book, and teachers ought to see that scholars are thus supplied.

(1) Read the lesson text carefully Sunday after-

noon. Re-read it as often during the week as may be necessary to make yourself perfectly familiar with its subject-matter.

(2) Memorize the words of the text, if possible. This is not so difficult a task as would seem at first sight. The text is usually short, only a few verses, frequently something we almost know by heart. Carrying with us, in study, this idea of committing it perfectly is half the battle. The habit is soon formed, and a great advantage is gained. Exercise the memory in this way on every lesson.

(3) Make a note of difficult words and phrases; study their meaning as used in the Bible, so as to be able to translate them into the language of every-day life.

(4) Study parallel passages for different views of the same event, or treatment of the same subject; also those similar. A change of stand-point is as necessary to the complete examination of a Bible truth as of natural objects. The "home readings" are of great value. Do not neglect them.*

2. Make a Careful Analysis of the Subject-matter of the Text. For young students

*These scriptures are admirably adapted to family worship and devotional exercises of secular schools. When thus used they should be accompanied with brief explanations.

we know of no scheme more helpful than that illustrated in the letters P, P, D, D, D, D, representing the Persons, Places, Dates, Doings (or details), Doctrines, and Duties. Inquire,

(1) *As to persons.* By whom and to whom was this passage written, or addressed? Who are mentioned? Who are implied or referred to? Who were they? Where did they live?

(2) *As to places.* What places are mentioned or implied? Where located, size, distance and direction from Jerusalem? For what remarkable?

(3) *As to dates.* When did these things occur? In what order of time? On what specified day, hour, season of the year, or noted occasion?

(4) *As to doings.* What transaction? How brought about? Who were the principal actors? Who were directly involved? What peculiarities of speech, manners, and customs requiring further investigation? What followed as a result?

Thus, with the aid of a concordance, Bible dictionary, maps, etc., the *who, where, when,* and *what* —the historical elements—are brought out. But true Bible study has a higher end than a mere collation of biographical, topographical, chronological, or historical details. However thoroughly these may have been mastered, our lesson without the doctrinal and practical elements is really no Bible lesson at all. We must inquire,

(5) *As to doctrines.* What truths are here taught concerning God? Concerning man? Concerning the relations of God and man? Concerning man's redemption through the atonement of Jesus Christ? Concerning the present and future life of man?

(6) *As to duties.* From the facts presented and the law in relation to these facts, what duties as to the formation of character and the government of conduct are here set forth? What special personal duty? What is this lesson for? What is it to the world? To the class? To me?

3. Examine Lesson-helps. These, especially since the adoption of the International texts, have become so abundant, so cheap, and withal of such excellence, that the Bible student is left without excuse on this score. Do not stop with current notes in the periodical literature adopted by the school. Go to the standard commentaries, cyclopedias, etc. Use all available helps freely, but not slavishly. So long as they stimulate to independent thought, and assist in the solution of difficulties, they are really helpful, but when they are made to substitute original investigation, they are positive hinderances. The value of mathematical studies lies in the solving of problems for one's self, not in assenting to answers furnished by others. It is agreed by all writers upon this subject that the

lesson should be diligently studied before outside opinions are appealed to.

Truth is many-sided. As, for the best of reasons, we prefer to exercise our own perceptive faculties in the discovery of the good, the true, the beautiful, in nature or in art, rather than to listen to a description from others, so it should be in the study of God's word. Eye-sight is better than hearsay. Having looked into the lesson, under it, on all sides of it, and especially above it, to Him who through it speaks to us, we may take testimony from other witnesses to guard against mistake as to its meaning. By such comparison of views our information will be supplemented, erroneous and imperfect conclusions corrected, and solid attainments be made. But we must have a care, lest, seeking safety in the multitude of counselors, we run into confusion. Many a truth-seeker, rushing from one authority to another, has lost his reckoning and been buried in the fog.

4. Ask for the Spirit's Help. Not once, but often—not in an extremity only, but constantly. Our best prayers are those offered, not at the end of our own strength, but before we have presumed upon it. We see only the casket until the Spirit, coming and opening it, takes of the precious things of God, and shows them unto us. God keeps the key. We must call upon him if we would have the

Spirit use it in our behalf. The man that never prays will never know the revelations of His wisdom and love. "One hour of prayer over a passage of Scripture," says an eminent Bible student, "is worth ten hours among the commentaries." To study a lesson without prayer is to court defeat. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." God withholds only as we refuse. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The right way is always the best way, and taken from beginning to end it is also the easiest. There will be in the minds of some who read these pages one serious objection to the plan of study proposed. It requires hard work. That stands confessed. If there is any way of getting a lesson, whether the text-book be sacred or secular, other than by working for it, the writer has never discovered it. We must protest against making a dishonorable exception of the Bible as a text-book. To allow that a Sunday-school lesson may be learned more easily than lessons of the same grade in the secular school, is to pervert the truth. It is to subject the revelation of God to contempt in the eyes of pupils who know by daily experience what hard study means; who, out of this experience, have learned to estimate knowledge by the

effort it costs them. They know that "cramming for recitation" is an empty deceit, and that "riding a pony" is a discreditable proceeding. We often hear it said,

"We cannot get our scholars to study the lesson." Viewing the matter in the light in which they see it, they are in most cases not so greatly to blame. For are not those who teach them "crammers?" and do they not bring their lesson *Magazines* to the class and ingloriously "pony" through the whole recitation? How are the scholars to keep up, if they do not ride? So they betake themselves to their *Quarterlies*, and canter along over the course at the heels of the teachers. They know how to read. They have found a royal road to learning a Sunday-school lesson. What is the use of them bothering their brains over the matter during the week? There it is, and there it will remain until the standard of study in our Sunday-schools is raised to the level of that required in schools devoted to secular education. That we cannot compel unwilling scholars to come up to it is no reason for denying those who would the privilege of doing so. Any standard is better than none.

CHAPTER III.

OTHER DUTIES.

"All at it, and Always at it."—It is to be borne in mind that we are now considering how we may utilize the entire membership of the school. We are prone to forget the influence scholars are capable of exerting in behalf of the school. They are not included in the estimate of our working forces as they should be. We depend too exclusively upon the efforts of officers and teachers. The school runs down, and a big rally is called to save it. Mutuality of interest is essential. Every scholar should be made to feel that he is, to the extent of his influence, personally responsible for the character of the school. Each one must be brought to feel that he has stock in it—that to share in its dividends he must also contribute to the general fund. Thus we should urge as duties common to every member, in addition to lesson study,

1. Canvassing for New Pupils.—Wide-awake attention here would increase some schools a hundred-fold in a few weeks. Let all be trained to bring in those who may thus be induced to attend, and to report to a committee the names of others who can only be reached by special process. Keep a sharp lookout for visitors and strangers.

Courteously entreat them. We are often grossly at fault here. Do not overlook the poor, the ignorant, the degraded. Do unto them as you would have them do unto you. Ignoring these, a school forfeits its claim to recognition as a school of Christ. If a deadly blight settles upon it, the reason is evident. Encourage a thorough canvass, but be careful to maintain the strictest integrity in it. The zeal of thoughtless persons is liable to carry them beyond the bounds of propriety. Do not, for an instant, tolerate the invasion of other folds.

2. Looking After Absentees.—Carelessness in this particular is one of our most grievous faults. It is perhaps the weakest point along the whole line of our benevolent operations. Getting people into the Sunday-school is a light task as compared with keeping them there. Music, prizes, and picnics will bring them, but it takes pluck to hold them. Our in-door grip is too feeble. It needs more out-door exercise. The solicitude that runs itself so out of breath on Sunday as to be laid up for a week thereafter is not worth much as a retaining force. It lacks bottom. It cannot wrestle with sin. It is, therefore, of no service to sinners.

We need to realize the worth of souls, the significance of the cross of Christ, and the worth of work by which lost ones are held under its saving

influence. We need to remember that our pupils, straying from the school, are wandering from the cross. We need to feel that it is our imperative duty to go after them, and keep after them until they are brought back. We need to make them feel that we are in dead earnest about this business. And we never can do it, never, until Sunday words are backed by week-day work for their recovery. Our care for them is shown by what we do for them, rather than what we say to them. To let the absence of a single scholar pass unnoticed is to advertise him that we do not care for him. If he takes the hint and acts accordingly, the fault is ours no less than his. No superintendent is discharging his whole duty who does not require his teachers to account weekly, in writing or otherwise, for every absent pupil. And the teacher who refuses to do so is disloyal to both the superintendent and his class.

How are teachers to meet so heavy a requirement? (1) By personal visitation as far as possible; (2) by appointing certain members of the class to assist them; (3) by sending notes, or printed blanks, of inquiry, to be filled up by parents and returned. All this means work, of course. This chapter is devoted to *work*, nothing else. Two things, love and system, will make it comparatively light, but for all that it will still be

work—without which there is no promise of reward. The marking of every absence and the recovery of every absentee should be made cardinal principles in every Sunday-school. By as much as they are ignored, by just so much will we drift from our true course, and fail of attaining the end of our high calling of God in Jesus Christ.

3. Educating Public Sentiment.—Every school has character, just like an individual; and it is, in every instance, precisely what its members determine it shall be—good, bad, or indifferent. The conditions under which it must labor will be powerfully influenced by the favorable or unfavorable opinion of it held by the community in which it is located. Its reputation is in the keeping of those who compose it. They represent it, and upon their representations it rises or falls in public esteem. The popular sentiment thus created reacts upon the school with absolute certainty, and with decided effect. These facts are not sufficiently considered in this land of free speech. People frequently talk too much as they please, and not so much as they ought, about the Sunday-school with which they happen to be connected. With some it is adverse criticism, or nothing. They seem determined to see nothing commendable in the school. They lose no opportunity of "running it down"—a meanness of which many are guilty without sus-

pecting it. Passing over in silence every thing meritorious and praiseworthy, they employ their talents in seeking out and parading defects, in making invidious comparisons. Is it mean? Let us see.

Suppose a man of this class has some property he wishes to dispose of—a horse, say; does he point out all the nag's blemishes and conceal all his good qualities? Nay, verily. He has too much "horse sense" for that. In speaking of his family, does he talk much of the "black sheep?" Not much. Or, coming a little closer, does he advertise the family jars of his immediate domestic circle? Not if he be a man. Closer still, if one of the children, by some misfortune, be marred in face or form, does he forget the comeliness of all the rest in his eagerness to point out the deformities of this one? Not if he has a heart.

Our Sunday-schools need talking up. Let those who are conducting them seriously consider whether there are not many, possibly for want of a good example, talking them down, who might, on proper representation, be induced to use their tongues to better purpose. Might not those who are dumb be taught to say a good word for the school now and then? If we would have the school respected, we must speak respectfully of it. This may be done in all sincerity. May we not

even speak with a degree of enthusiasm, and yet without hypocrisy? If the school, no matter how apparently insignificant, is the exponent of a desire to save souls through the power of God's word and Spirit, we may, and ought to, so speak. To build up every organization having such a purpose is a Christian duty; doubly true of those belonging to it. It is the duty of every member of a Sunday-school to talk for it during the week.

4. Praying One for Another.—Is there not reason to fear that we have among us prayerless Sunday-schools? There are numerous cases where, if, outside of the formal act of worship in the opening exercises, any messages are sent to heaven for help, schools have no knowledge of the fact, and certainly have little reason to suspect such a thing. Even the formality alluded to is sometimes omitted for want of "a praying man." Then again, we find places where we have reason to believe the school is made a subject of prayer during the week. But it is, at last, no more than a belief. Why should such a fact, where it exists, be concealed?

Pastors, officers, and teachers, ought to pray regularly and earnestly for the school. The duty is plain and need not be enlarged upon. There is another: that of influencing scholars to pray with and for them. But how can they, except

the force of example be added to precept? When they are made to feel and know that the anxiety expressed for them has reached the praying point, many a doubt will be dissolved, many a heart will be melted, many a prayerless one will pray, and many a praying one will be blessed. Do we pray for our scholars during the week as we ought? Do they know it, as they ought? Do we ask them to pray for us? In the best schools all these things receive attention.

CHAPTER IV.

THE PASTOR'S WORK.

THE claims which the school has upon its pastor can never be discharged by any amount of service he may render on Sunday. As a leader, he must not only keep abreast with the school, but ahead of it—which means in most cases that he must do some real hard school-work during the week; for example,

He will have to study the current lessons faithfully. The man who goes in and out before a school as a pastor should know more about the lesson for the day than any one else connected with that school, except, perchance, a local minister. If he does, then he stands in his proper relation of teacher-in-chief; if he does not, he falls below it. *Just to the extent he misses that mark his ministerial influence is gone.* Too many preachers, without valid excuse, do miss it fearfully. Some, who seem quite unconcerned about the matter, would be stung to the quick if they only knew the almost ruinous discount this fact is imposing upon their ministerial services. Let those who, consciously suffering, seek a reason for the diminution of their influence push their inquiries in this direction. The course of study prescribed for the scholars being pursued by the pastor will increase his power

for good in the homes, in the school-room, in the prayer-meeting, and in the pulpit.

He must devote himself to investigation of the purpose, plans, and methods of the Sunday-school, as suggested in another chapter, if he would acquire a just pre-eminence. What he thus learns from reading, attendance upon conventions, institutes, etc., must by patient process be digested, and so assimilated with original ideas as to find practical application in the school or schools in his charge. All this costs time and pains, but it pays handsomely. The best pastors are among the busiest of men. Having a great deal to do, they put in full time working at it during the week, instead of wishing for it on Sunday. The point discoverable in this remark is intended for whom it may concern.

Social Work.—The good pastor will not forget that certain persons are his helpers in the gospel; that they sometimes long for sympathy, advice, encouragement, and that they expect these things of him. Knowing his duty, he does not wait for the subject to be thrust upon him, but in the most appropriate way proceeds to its development. He gets into the experiences of his officers, and tries to have the right word for each one; dropping a compliment here, a caution there, a hint yonder; suggesting this plan, and indorsing

or disapproving that; leaving all the wiser and better for his conferences with them. Such a man will never be troubled with "side-track" schools. He does n't leave the switches open.

He will make it a point to become personally acquainted with the scholars, so that none shall escape his notice at home or abroad. They like to be recognized. A nod, a kindly word, a friendly grasp of the hand, opens the way to their hearts, and attaches them to him. Some say they have a bad memory—cannot remember names and faces. They ought to get a copy of the secretary's roll, carry it in their pocket, and cultivate the defective faculty. It is no small part of a preacher's business to remember people, the young as well as the old, whether of the Church or not.

In pastoral visitations the young folks will be inquired after by the discreet pastor, and talked to as members of the Sunday-school. The class and the lesson will be discussed, and habits of study looked into. The duty of parents furnishing assistance in the preparation of the lesson will crop out in conversation at the proper time and in the most convincing way. Before praying with the family, the Bible lesson for the ensuing Sunday, or one of the "home readings," will probably be read and commented upon when attention

has been quickened by a question or two. After this pastor is gone, the young people will think more of him than ever, and the old heads will very likely have a well-defined notion that it would be a right worthy thing for them to go to the school with their children, instead of sending them as heretofore.

In the teachers'-meeting the wise pastor will contribute all he can by active participation to make the occasion pleasant and profitable. At the weekly prayer-meeting he will read and expound the text of the International Series which constitutes the lesson for the following Sunday. Brief remarks from others, previously notified, may be introduced. If regarded as the most available time and place, the teachers' class, including all who can be induced to remain, will meet immediately after dismission. Where circumstances seem to justify such a thing, he may, by agreement, occasionally catechise upon the lesson before dismission, and thus demolish the middle wall of partition separating Church and school. There is no telling how many such happy combinations are possible to a thoroughly wide-awake pastor.

In the meetings of his "official board," in the "session," "Quarterly Conference," and other like places, he will see that affairs in the Sunday-school

department receive proper attention. He knows the seductiveness of the pew-rent and "quarter-age" question in such bodies. In his travels he has probably seen some that spent their time in nothing else but either to tell or to hear some new (?) thing about raising the preacher's salary. If he has looked into the records for the reasons, he has found, among numerous others of like character, this, transcribed from the back of an old envelope:

We have 3 Sunday-schools of our own, and 4 union schools in which we have an interest—all in tolerably good condition. Respectfully submitted, Calvin Wesley Spred-iggle, P. C. Dawdleville, 3d round. N. B.—We will organize at Richburg as soon as we get money enough to purchase literature. Collections are being taken for that purpose.

This pastor of whom we have been speaking does n't have the fear of the recording secretary before his eyes when he gets up his report. He "itemizes," so there can be no mistake. Having a natural and acquired antipathy to the starvation policy, he defends the Sunday-school against it, and insists upon the Church devising liberal things in support of its schools. He is not afraid to cite instances in which schools have been reduced to beggary, and condemns in plain terms the financial trickery in which the scholars are being educated. He talks of the school as an institution of the

Church, and exhorts his official members to sustain it by their legislation, their prayers, and their presence. But he does not do all the talking. He draws out the superintendent and others, and when affairs have been sufficiently canvassed, insists upon definite action. In all these and many other ways the pastor who cares for the Sunday-school will work for it during the week.

CHAPTER V.

THE SUPERINTENDENT'S WORK.

If attention has been paid to what has been presented elsewhere* concerning the duties of the superintendent, but little will be required here. If that has been neglected, what might be added would not be likely to serve any valuable purpose. It is worthy of remark that the "common duties," mentioned above, should find their fullest exemplification in the life of the superintendent; and that, with slight exception, every thing predicated of the pastor in the preceding chapter may, with the utmost propriety, be classed among the requirements of the superintendent's office. One of the first things a man appointed to this position needs to learn is that he can never become really efficient in it without performing the week-day work it imposes. There can be no such thing as a good superintendency without it.

System.—Most superintendents are busy men; the best have least idle time. Hence, in order to meet the demands the school makes upon them, they must be quite systematic. When the school is large, one must have a plan, and a resolute purpose to abide by it in all its details of study, visitations, etc. In its wider scope it should embrace

* See Chapters IV. and V., Part Fifth.

and, in some measure control, the operations of his subordinates. Securing energetic and concerted action will bring into play his executive talent; as the discharge of obligations strictly personal will develop the spiritual nature of a superintendent to a degree that will amply compensate him for all care. No one can conscientiously fulfill the requirements of this office without becoming, day by day, a better man.

The Records.—Every superintendent should have a pocket record containing the roll of members. Running the eye over this from time to time will be found of great assistance to the memory in the identification of pupils. To know every one of them by sight is a most worthy ambition, and no superintendent should be satisfied with himself until he has used every means to secure its accomplishment. One who does n't care to know them is not worthy of the office. By having the secretary to write up in this book, during each session, a statistical summary, the superintendent may at any time see at a glance the condition of his school. By consulting this record early in the week, he has a safe basis of facts upon which to lay out plans for the work before him. Jotting down, in the way of memoranda, ideas that occur to him from time to time as he thinks of possible improvement in the affairs of the school, and mak-

ing it a repository for his own best thoughts upon the lesson, we see how extremely useful such a book becomes in the hands of an earnest superintendent. No man makes an efficient superintendent who fails to study the records, and that is about the last thing some of them think of. In such case the school is probably running the superintendent.

Visiting.—The social element gives power to the Sunday-school as a religious institution. Under the promptings of religion, social life reaches its highest development and finds its noblest and most legitimate expressions. The man who has n't religion enough to make him sociable may be orthodox enough, according to "the standards," but he lacks one thing needful to make him an acceptable and useful superintendent. In order to make himself felt as he ought, he must cultivate a fraternal spirit toward those with whom he is associated, and he must give it full play both in and out of the school-room. Whether he feels like it or not,

He ought to visit his teachers to talk about the work, and he ought to encourage them to visit him. Any thing obstructing the channel of social and religious intercourse between him and them breaks the current of influence by which the scholars are to be brought into fellowship with Christ. Any person unworthy of the so

cial recognition suggested is unfit for a Sunday-school teacher. To have such a person in his school is a shame to any superintendent; and it is no less a shame to the Church to have a man at the head of the school who, in obedience to the heartless conventionalities of the week-day world, would cut the acquaintance of any one belonging to his accredited corps of teachers. If this social compact were strengthened by a more frequent interchange of Christian civilities and conferences during the week, there would be a great deal less complaint in some places about absent teachers on Sunday. Whenever a teacher is absent, it is the superintendent's duty to know the reason why. Fidelity in this regard will win respect for his authority when he imposes a like obligation upon his teachers with respect to absent scholars. When scholars are reported sick, he should seek early opportunity to see them in person.

There are some homes represented in every school **to which the superintendent should give special attention.** They are in a general way those which are least attractive. Who is it that most needs pastoral care? The weak, the wayward, the worst. The superintendent who follows the Good Shepherd closest will go farthest to save them. He it is who will be of all men busiest, and yet readiest with a smile, a nod

of the head, or other mark of recognition, and a word of encouragement for anybody belonging to his Sunday-school. He will also find both time and inclination for frequent consultations with the pastor.

The School-room.—The official character of a superintendent can be pretty accurately determined from the condition of his school-room on Sunday morning. Whether the building be brick, frame, log, marble, or *adobe*, makes no difference If that school-room is in good order, the superintendent is probably a good officer; if it is not, you may depend upon it he either does n't understand his business or is too lazy to attend to it. He may be very punctilious in shaving his face and polishing his foot-gear on Saturday evening, out of respect to the Sabbath, but for all that, if he does n't exercise himself to secure the comfort of his school, he is straining at a gnat and swallowing a camel. The condition of some of our places of worship is an outrage upon decency, and some of us who are preachers and superintendents are largely responsible for it. Sputtering about what "they" ought to do, and berating unpaid sextons, is all stuff. Whenever a preacher or a superintendent makes up his mind to have a respectable place in which to conduct public exercises, he is very apt to get it—if he is of any account as a leader. A leader, in

the last analysis of his character, is "a go-ahead man." The superintendent who doesn't get far enough ahead in a week to make the school comfortable for an hour, when they overtake him on Sunday morning, may be a clever sort of person, but he is evidently not a man of "leading ability." If the school-room needs repairs, scrubbing, fuel, any thing, the superintendent should give the people no rest, day nor night, until the thing is accomplished.

Ready.—Thus planning, praying, working, Sunday morning will find the superintendent ready for an hour of intense activity. He will have an exact programme before him, embracing every detail to be required of himself or others during the session. A memorandum having been made of items likely to escape notice at the proper time, and with a consciousness of having neglected no opportunity for advancing the best interests of the school, he will meet it with the air of a man consecrated to the achievement of a noble purpose, fertile in resources and confident of success. In such a case, he cannot but feel that God is with him.

The librarian's work, although limited in extent, has an important bearing upon the interests of the school. If he has charge of a circulating library, it will, from time to time, demand week-

day attentions, which must be given or serious damage will result. What these are need not be detailed. The notion that this officer has nothing to do but to hand out books called for on Sunday, and to put them back on the shelves when returned, is both prevalent and preposterous. It is his business to keep track of all the books he issues, and, if he has a mind to attend to it, will consider it no hardship to work at it a little during the week.

The secretary and treasurer can, by official accuracy and dispatch in correspondence, statistics, and financial matters, contribute largely to the school's prosperity. Plans for development in their departments should engage the attention of these officers more largely than is usual.

CHAPTER VI.

THE TEACHER'S WORK.

A Motive.—"Hearing a lesson" in Sunday-school, especially a reading lesson, is a small business. It is better than nothing, perhaps, but no really earnest man or woman in charge of a class will be satisfied with it. The inconsistency of such a limitation of influence, such a trifling with opportunity, such a disregard for momentous spiritual interests, must, on the least reflection, bring any one who practices it into self-condemnation. The teacher who sits often at the feet of Jesus will find much to do during the week, and the best of motives for doing it—for very love's sake. The things a consecrated teacher can see to be done, and the ways he can discover for doing them, are practically numberless. So far from avoiding responsibility, he will strive to become a living epistle to his class—a daily example to them of the unselfish grace begotten in his heart by the faith of the Son of God, who loved us and gave himself for us.

Visiting.—Loving his scholars, the teacher will visit them. He will not only make it a business, but also a delight. The professed friendship of Sunday will be proved on Monday, and on every other week-day, by substantial tokens of self-sacrifice.

Absent scholars will excite active solicitude.

"What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" Either what man, if he have a sheep, an ox, a horse estray, doth not give himself to seeking its recovery? Is not one scholar of more value than one of these? The teacher who finds comfort in the fact that God sees the falling sparrow, and numbers the hairs of our head, will never forget an absent pupil, nor let a week pass without seeking to bring him back, nor let him get finally away without a mighty struggle. It was the red-handed Cain who said, "Am I my brother's keeper?" It was the loving Christ who said, "The good shepherd giveth his life for the sheep."

Visit the sick, go often, and be sure always to leave with them some simple memento of your love—a paper, a picture-card, a flower, a book, a tempting morsel of food, a garment, if need require, but above all, O teacher! fragrant words of tender sympathy, of faith, of hope, of Christ. God pity us! withholding these and refusing tears, the kingliest jewels of a soul sincere, how often our ministrations, divested of all spiritual significance, confront us as a solemn mockery! By reading to them in their hours of weariness, by praying with them in their helplessness, by doing unto them as we should wish them to do unto us, our Sabbath les-

sons of faith and love become incarnate life before the eyes of our scholars, drawing them to us and lifting them heavenward as no amount of ghostly precept will or can.

Look into the homes of your pupils. Visit them at their places of business. See how they live, and what they are living for. Study the influences to which they are exposed, the atmosphere in which their lives are taking shape. Get the hearts of the fathers and mothers, and turn them in the direction of assisting the children in the weekly preparation of the lesson. Invite them to the Sunday-school and Church services. Inquire after their neighbors' children, and get them to help you bring into the school such as are not attending elsewhere. Make a note of all the facts, and report to the teachers'-meeting, the special committee, the superintendent, the pastor.

The true teacher will enroll the names of his pupils among those of his special friends. With him, "my scholars" means my disciples—my friends—no matter what their social *status* may be. Having taken them into his heart, he will not shut them out of his home, no matter how fine it may be. He will find a place for them, a time to meet them, and a way to make them happy. Many a poor little waif, having found in his Sunday-school teacher the first real friend he ever knew,

and in that teacher's residence the first real home he ever entered, has been made to feel that life is worth living, and to resolve in his heart to be somebody in the great world about him. The teacher who does not encourage his class to visit him is blind to a sacred opportunity. Invite them to tea. Go with them on little picnic excursions to the woods. Give them an evening reception in your parlor, doing your best with music and conversation to show your appreciation of them, and you will find a new joy in the work of winning souls.

Letter-writing.—Those who know the pleasure it affords a child to receive a letter written and directed "just to me, and nobody else," will not be slow to perceive the good effects possible through this means. It is being extensively used by the best teachers—not to substitute but to supplement visiting. It is frequently the only way in which scholars can be reached on the subject of personal religion. But nothing should be said that the teacher would not, on suitable opportunity, be willing to express verbally. Encourage scholars to write to you. Keep up a correspondence with the class when abroad. A short letter opened and read to them in the school-room will increase their regard and strengthen your influence. Pastors and superintendents may, if they choose, accept this as a hint in their direction.

CHAPTER VII.

PREPARING TO TEACH.

The very first thing is to get one's own heart right, by giving it to God to be filled with his Spirit, that the unsearchable riches of Christ may be revealed. "To know the love of Christ which passeth knowledge" is the thing above all others the teacher needs to know. Without a personal experience of this love, he may teach much that is valuable; that which is absolutely essential he cannot teach. The disciples of Jesus, as a normal class, had kept him company for years; had heard his wonderful words of life; had studied his methods, witnessed his miracles, his sufferings, death, resurrection, ascension. Were they not competent witnesses? Not yet. "Tarry ye in the city of Jerusalem," said the Master, "until ye be endued with power from on high." Not until the day of Pentecost had come, and with it "a sound from heaven as of a rushing mighty wind," and "cloven tongues as of fire;" not until "they were all filled with the Holy Ghost," the crowning evidence for all the ages to come of God's acceptance of the final Sacrifice for sin; not until then were they competent witnesses to the truth as it is in Jesus Christ. It was this "power from on high" that enabled them, when commanded "not to speak at all, nor teach in the

name of Jesus," to reply for themselves and their successors unto the end of the world, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard."

The Spirit-filled teacher is Heaven's accredited messenger to dying men. Others, *believing*, may teach what they *believe;* he who has received the gift of the Holy Ghost, *knowing* the truth, teaches what he *knows*. Salvation by faith is to him an accomplished fact, and heavenly peace a present realization. He *knows*—as all, thank God, may know; as all who teach in the name of Christ are required to know. The one great, incomparable need in the teaching service of the Church to-day is "power from on high."

The teacher whose heart is right will seek to improve his mind. The fact that he is a teacher will be among his foremost motives for doing so, a fact which he cannot allow himself to forget amid the pressing duties of daily life. The processes in gaining and retaining knowledge are too intricate to be more than hinted at in this connection. There must be—

1. A desire for knowledge of every thing worth knowing, for truth in all its manifestations. The man who does not care to know need not try to

teach. Truth-seeking is an essential prerequisite to true teaching. Get the broadest bird's-eye view of things you can. Then—

2. Study most carefully that which is most important for you to understand. Make a specialty of it. When thorough in one department, take up another in the same way.

3. Do not undertake too much at first. Begin with something you know you can accomplish; concentrate all the faculties upon that, and train them regularly in prompt obedience to the will. As your powers expand, increase the task. "Learn to labor and to wait." Mr. Wesley's motto is a good one: "Always busy; never in a hurry."

4. Self-culture comes of seizing swift opportunities, economizing fragments of time. "If your hands must work, train your brain to work at the same time. When your feet tread the clods, let your thoughts sweep the skies." Give the intellect room in which to exercise, and growth is sure to follow.

5. Memory is the custodian of the mind's treasures. As such it should be made as strong and vigilant as possible, in order to hold that which is intrusted to it. But the value of things lies not so much in their possession as in our ability to use them. The memory should therefore be trained to such systematic disposition of knowledge that it

may be brought forward promptly on demand. Some things will escape. It must be trained to fleetness in apprehending them. Recollection is defined as "memory with the will in it." This faculty is easily cultivated. Give it something definite to hold, charge it with that specific thing, and furnish a substantial reason as an incentive to fidelity. Test it every day. Show your confidence in it by sending it out to exercise without a memorandum-book to lean on. Give it plenty to do, but not too much. Have it do the same thing over and over again, until it is ready to complain of fatigue; then encourage it by telling over what it has done. Give it full benefit of the law of association—linking ideas new and old together, like with like. Keep up the practice. "'Only once' makes a dunce; 'over again' makes men."

6. Take Paul's advice to Timothy—"Give attendance to reading." Read costly literature—that which will cost you an effort in the reading. We speak now of reading to profit. Mental dyspepsia comes of devouring much literary trash, and not a few Sunday-school teachers are on the non-effective list from this cause. Periodicals, valuable as they are, should not be allowed to usurp the place of good, solid books. Select for special study such works as are most helpful—those furnishing lesson material, and those in which the best

methods of presenting and enforcing truth are employed. When an idea strikes you with peculiar force, look for a reason in the author's handling of it. In pursuit of knowledge the end must be kept in sight. As Mr. Wesley said concerning money, "Get all you can, keep all you can, give all you can."

7. Every teacher who can should own a standard "Teacher's Bible" and a Bible dictionary. If able to add other volumes, so much the better, but these two are considered indispensable. It is high time we were waking up to the fact that if a Sunday-school teacher is to do good work, he must, like the best workers in other spheres, supply himself with the right kind of instruments. The value to the teacher of a Bible such as the Oxford edition, containing several hundred pages of additional matter exactly adapted to his wants, can scarcely be exaggerated. No Bible-student, having examined one of these, will be content without it. Beginning with this as a foundation, there are few who cannot, by practicing economy to this end, come into possession of the few choice volumes they actually need. By forming a club, the teachers of any given school may have a library in common. It should be centrally located, and accessible to its members at any hour of the day during

the week. In this way the more costly commentaries, cyclopedias, etc., may be brought within the reach of all.

The Lesson.—The manner in which it should be studied, as to its contents, has been discussed; but we must look at it from a new stand-point. A well-known lesson editor* says: "One hour spent in learning what to teach requires two hours of study how to teach it. If you find it necessary to change the maxim, increase the emphasis given to the how." As considerable space will be given to this phase of the subject in another chapter, we remark briefly:

Every teacher, to do his best, must be largely original in his methods of preparation, as well as in his manner of teaching. Saul's armor was too much for the shepherd boy. The sling suited his purpose better. He used that. Later, he wielded the sword of Goliath. Adopt no inflexible methods. Above all, do not slavishly follow the scheme laid down in the lesson-sheets. The editor constructs a "skeleton," but no one is required to go arm in arm with it before the class. Some, however, most religiously do that very thing the year round, and wonder why they cannot "get up an interest." The lack of originality is fatal. Study plans; test them; then use that which suits

*Hazard.

you best, but be sure not to go to the class without one.

Put yourself in the place of your scholars. Assume, as nearly as possible, their mental and spiritual relation to the lesson. Now raise the inquiry, What truths of the lesson, in this relation, are of most importance? and how may they be most deeply impressed?

Illustrations must be used, if one would teach efficiently. They light up the lesson, revealing its beauty, its strength, its utility. Those coming up spontaneously in the act of teaching are often the very best, but we cannot depend upon their occurrence. The habit of seeking and treasuring material of this kind should be formed by every teacher. To this end, with the lesson in mind as a nucleus,

1. Keep a blank-book in the pocket, or near at hand, in which to note illustrations originating in private reflection, in conversations, in observations of current events, in reading, etc.

2. The newspapers abound with excellent illustrative matter. Mark—or better, clip at once—that suited to your purpose, and put it into an envelope. Items of permanent value may be assorted, placed in a series of envelopes appropriately labeled, and afterward systematically arranged in a a scrap-book.

3. Talk much with "children and plain people" about the lesson, and you will be almost forced into the habit of which we are speaking.

4. Listen to the voice of God in nature, and he will not only fill your head and heart, but will also train your hands to find gems of materialized thought with which you may delight the eyes of your class, and at the same time instruct their souls. "Consider the lilies of the field," said the Master. Why not take such things into the school-room oftener than we do?

5. The Bible is an inexhaustible source. There is nothing like it. In the art of illustration Jesus stands supreme. Study his methods.

6. In all your seeking do not overlook the power there is in a godly life. It speaks louder than words. "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

PART SEVENTH.

School-room Work.

CHAPTER I.

PRELIMINARIES.

Make Haste Slowly.—If any reader has turned to this Part to learn all at once "how to run a Sunday-school," the first thing he needs to be taught is that if he would make progress in the right direction, he must take the right track. He probably needs to be told that "running a Sunday-school" skillfully is not a trick to be acquired in a few minutes' instruction. It is the lesson of years —of a life-time. "Cramming" may make a full man, but such fullness is a delusion and a snare. Conceit of knowledge has brought many a Sunday-school man to an untimely grief and premature resignation. No one can become an expert in the arts of the Sunday-school room until he has mastered the rudiments of Sunday-school science. These impose drudgery, and may be regarded as of trifling importance, but "trifles make perfection, and perfection is no trifle." To mold and fashion character from the obdurate material upon which we labor requires the skill of an artist.

Superintending a school well is among the fine arts to which many aspire and but few attain; chiefly because most superintendents limit thought and action to a round of school-room exercises. These are highly important, and should command one's best energies in both plan and execution. But the sphere of the school is wider than the school-room. And that superintendent who hopes to achieve real and lasting success by mere school-room tactics, however brilliantly executed, is paving the way to disaster. An event necessarily involving all who follow him.

To guard against this capital error has been the object of the writer in previous pages, to which the attention of the reader is respectfully invited in advance of the present subject.

Make a Good Beginning.—Any work worth doing at all is worthy of being well done. Remember this is work for souls, for the Master, for eternity. We are to do our best. In a brief hour the opportunities of a session will be gone, and forever. No after effort or regret can atone for present negligence. No badly begun work is ever well done.

The room in which the school is to assemble should be as comfortable and inviting as it can be made. See that the floor is clean, the furniture in place and dusted, that the doors and windows are

open for ventilation if the weather is warm, that the fires are going when it is cold, with plenty of fuel at hand to keep them so. The little folks are sure to become thirsty, just as they do at home; have fresh water for them. Negligence in these and like particulars drives people from us. They are, by turns, smoked out, burned out, frozen out, disgusted. Then they are charged with an evil spirit. "They won't come."

Whose business is it to look after these matters? The sexton's. And it is the superintendent's duty to look after the sexton. By dropping in a half hour early, he is master of the situation. If the sexton has fallen short of duty and absconded—a supposable case—he can lay his own hand to the work. A man who is too stiff for this emergent service is lacking in the material of which the best superintendents are made. "Whosoever of you will be the chiefest, shall be servant of all."

All Present.—Every officer and every teacher should be present every Sunday a few minutes before the hour for opening the school. All have work to do. Important lessons are to be taught: important duties to be performed before the school is called to order. They cannot be postponed—it is now or never.

Promptness.—The fountain follows the un-

written law of its own being. It will not rise above its source. Philosophize as we will, that law stands. The officers and teachers are the life of a school, and their official lives are its supreme law. By-laws, written or verbal, in conflict with it, though rehearsed and enjoined week by week, are not worth a fig. Prompt officers and teachers make prompt scholars, and *vice versa.*

An ounce of example is worth a pound of precept. To illustrate, by "the rule of three:" Jones the farmer, and Brown the merchant, are models in business life. They rise the year round at daylight, and get to work as soon thereafter as possible. Sunday-school is advertised to begin at 9 o'clock. Jones, the superintendent, gets in at 9:15, and Brown, the teacher, puts in his appearance twelve minutes later. Query: At what time will Robinson's boy arrive? and how much faith will he have in the preachments of Jones and Brown when he does come? Boys and girls are forming habits for life. To teach them slothfulness in God's service is a sin. To teach them this and then to lecture them on the duty of punctuality, is to put a premium upon dissimulation. Professions of anxiety for souls go for naught in the presence of official tardiness. Be prompt, to teach promptness.

The pastor, by early attendance, gives a prac-

tical expression of his interest that is in every way stimulating and helpful. Besides, he has opportunities for observation from a stand-point that has no existence during the session. At this time he will find his fellow-workers most alive to duty, and most receptive of advice. This is also the most favorable time for mingling with the scholars and extending his influence among them. The pastor who is negligent of such advantages is indifferent to the spiritual welfare of his flock.

The superintendent, while on a tour of inspection, will not forget the civilities due associates and scholars. By word or gesture recognize their timely presence, then proceed to such affairs as need attention. But do not try to do every thing yourself, as if you distrusted the cleverness of everybody else. Keep a sharp lookout for occasion to ask for help. The exercise of mother-wit will multiply occasion. Don't call on a grown person for any thing a child can do as well. If you have never tried it, you will be delighted to find how ready the scholars are to help—readier than at home, perhaps. Give them something to do, especially the "bad boys" and timid girls.

Anti-monopoly.—Superintendents, in their anxiety for success, often overdo the thing; in which case an impartial verdict, more to be dreaded than desired, speedily follows. A factory boy

was asked how he liked the new superintendent. "Do n't like him."

"Why?"

"I've got no use for a boss as is allers runnin' 'round interferin' with his own business."

The prerogatives of others are to be respected. The sexton is a poor man, a "darkey," perhaps, but he probably knows more about making up a fire than the superintendent, and prides himself on the fact. A racket at the stove he resents as a personal affront. He rightly thinks if his services are in demand he ought to be notified. He is subject to orders, but does not relish being snubbed. He is to be trained to efficient service in every requirement of his position. It is the duty of the superintendent, or his assistant, to give him such training in the interest of the school.

This case is taken to illustrate others of more importance, the same principle underlying all The care and distribution of books and periodicals pertain to the office of librarian. Let him be required to attend to that. So of the records and finance: let collections and returns be required of the secretary and treasurer. The wise superintendent exercises careful oversight of these matters, and gives them proper direction; but farther than this he does not go, for he knows that whatsoever is more than this cometh of evil, and has a

bad tendency. If, at the last moment, the absence of officials devolves their work upon his shoulders, he quietly transfers it to others, and puts them in training for future usefulness; his maxim being, He does most who, doing his best, gets most assistance from others. That a superintendent prefers to take every thing into his own hands is no palliation of the offense. It is at best a bad monopoly. Subverting every thing like system, it is fatal to development. Acknowledged to be wrong, it is practiced under plea of necessity. In nearly every instance the plea is as fallacious as the practice. To hold that the school cannot furnish competent persons for subordinate offices is a delicate suggestion of absolute monopoly—all its piety and intelligence being represented in the person of its chief. The secret is this: Some superintendents, through overweening vanity, "run the school," in all its departments, for the sake of preëminence; some to avoid teaching a class; the most, because they find it easier to do this than to develop subordinates from the raw material at hand. They "don't want to be bothered with them." When such a superintendent resigns or dies, the after-history of his school may be gathered from its epitaph: "*Died, the unsuspecting victim of a cruel monopoly.*"

The pieces to be sung, having been previously selected with reference to the lesson, should

be marked, so that they may be instantly turned to and announced. In like manner mark the lesson

In the Bible. Do not substitute a lesson-quarterly, or some such thing, for the Book. Read the lesson from the Bible. There has been a great outcry against its exclusion from the public schools. Is it to disappear from the superintendent's desk? Or will he set it aside in the presence of the school, for no other reason than that the lesson-leaf is "handier?" His example in the school will be quoted as authority in the home. This is no quibble for a sentiment. There is good ground for believing that in Sunday-schools, not a few, the Bible is not seen from year's end to year's end. Let superintendents be careful how they put it out of sight.

Conference may be had with other officers and teachers, in which the superintendent may inform himself of the condition of the school in all its departments. Besides anticipating and providing for contingencies which may arise, much needed and valuable counsel and encouragement may be given.

Acquaintance with new scholars may be made, and assignment to classes effected. No superintendent can afford to neglect this occasion for expressing a personal interest in those with whom and for whom he is laboring.

Greet the scholars as they come in. Speak to them kindly — heartily — by name. Shake hands with them, and make courteous inquiry after the families from which they come. If this is not your habit, make it so. "O but I don't feel like it, and I can't make hypocritical pretensions." But you certainly ought to feel like it; and if you perform all the other offices of superintendent and refuse this, are you not chargeable with insincerity? How can it be otherwise of one praying God's tender compassion on the school, while manifesting none himself? Theoretical piety will not appease the heart's hunger. Love, and nothing but love, will. "Love is the fulfilling of the law." How dare a man, in any relation, talk to his fellow-men about their sins, and express great concern about their souls, when he cares nothing for the soul's environment? How talk about their future, when he cares nothing about their present life? Let us beware of pious humbuggery. This writer has no use for the sympathy or prayers of a man whose sympathy and prayers never touch side, edge, or bottom of present necessities. If a man love not his brother whom he hath seen in body, how can he love the mystical and spiritual brother whom he hath not seen? How many of us have cause for heart-searching and change of habit at this point!

A warm-hearted welcome from the superintendent never fails to win confidence and inspire respect. Some scholars will be shy; some may seem to repel your advances, so unused are they to kindness. Many—God help them!—never receive a kind word except in Sunday-school. Carry the sunshine of God's love in your heart, brother; let it illuminate your face and brighten the schoolroom every Sunday, and it will not be long until that room, however humble, will become not only the house of God and the gate of heaven, but heaven itself to precious souls. Let the Christ formed within you the hope of glory reveal himself, and scholars will be won to him through you.

The secretary's work will be faulty if he is not in advance of the session. Class-books are to be distributed, consultations held, mistakes rectified, changes noted; the names of new scholars are to be entered, and absences accounted for. He should make himself thoroughly familiar with the personality of the school, as well as current events. He is both biographer and historian.

Treasurer.—Class envelopes for contributions are to be distributed, financial information furnished, delinquents stirred up, and many other like things that cannot be so well done, if done at all, at any other time.

The librarian's presence is absolutely essen

tial to the school's prosperity. As custodian of its property, no one else has a right to handle books, etc., except as authorized by his absence. Bibles and music-books are to be issued, and scholars without lesson-helps supplied. Circulating volumes returned are to be credited; and find their proper place in the library-case; losses are to be investigated, mistakes and misunderstandings adjusted, etc. A superintendent with an armful of books or papers is "a bad sign."

The chorister should never disappoint the school. The discussion of selections, disposition of parts, etc., assist materially in inciting the school to lively participation in the service of song.

The teachers, by early attendance, rather than by glib after-talk, are to assert the importance of the occasion. For by works is faith made manifest; faith in the word and in the power of that word; faith in its promises and in the Author of those promises. Really earnest teachers will strive to be early. But it does not follow that all early teachers are eager for duty. The facts of experience oppose the hypothesis. As for example, when groups are formed for whittling sticks and talking politics outside, while other groups chatter of fashions and dispense neighborhood gossip in-doors; depend upon it, where that sign appears, the concern it represents is engaged in "the

meager traffic of unfelt truth"—a starvation business, carried on as a Sunday-school, to the detriment of religion.

The teacher's place in Sunday-school is with his class. He as truly belongs to the class as the class to him. The engagement is mutual. If he loves his class, the class will love him, and they will rejoice in this mutual fellowship. If he devotes himself to their service, they will devote themselves to his instructions. Love wins. A few minutes of cheery conversation cements friendships and opens hearts for the reception of the truth taught. New scholars should be cared for; a home-like feeling induced, order preserved, and various like services rendered which have an important bearing upon the exercises to follow. No teacher need expect success who does not, as a rule, meet his class a few minutes before the session opens, and stay with it until school closes.

The scholars are to be taught punctuality, as indicated. And when punctual, they are to be commended. This is too often forgotten. Encouragement will do more to sustain a school than adverse criticism; bear that in mind. Tardy scholars should not escape attention. Deal with them privately. Use tact in adapting remarks to each case. Be persistent on this point; keep it up until you succeed, if it require a twelve-month,

but do not lash the whole school in striking at the faults of a few. That is cowardly. Don't growl.

Every good school is a prompt school, wherever found. "Whatsoever thy hand findeth to do, do it with thy might."

CHAPTER II.

OPENING THE SCHOOL.

On Time.—If your school-room is provided with a good clock, be governed by that, Brother Superintendent; if not, go by your watch, if it is reliable. If it is n't, do n't; throw it away, give it to the baby to play with, sell it if you can honestly—at any rate, get rid of it, and buy, borrow, or beg a good one. Do n't go by the sun. It is out of sight sometimes; besides, you are liable to mistake. In so weighty a matter as the time for opening the school you cannot afford to be mistaken. If you can, the school cannot. Be sure you are right; then go ahead.*

The Assembly.—Theoretically, the school is unanimously and obligingly present—by courtesy of the imagination; practically, some of its members are out in the front yard. Whether we approve of it or not makes no sort of difference—in good weather. There they are, and our theory breaks down. Notification must be served to bring them in. This may be by verbal request, by a voluntary on the organ, by consecutive taps of the

*Let it be understood that the school opens on time. If the superintendent is absent, his assistant takes charge; if neither is present, elect a superintendent *pro tem.*, and get to work.

desk-bell, but by singing a spiritual song to an accompaniment furnished by a score of boot-heels in the aisle, *never*. Of all methods, this is the most objectionable, and the one most in vogue. If any insist on perpetuating it, a compromise might be effected by the adoption of an appropriate song—for instance, "Tramp, tramp, tramp, the boys are marching."

Order.—The school is advertised to begin at a certain time. When that time comes, tap the bell one stroke, or by other distinct signal call the school to order. Then wait until you get it. Order is heaven's first law. It is of first importance in every Sunday-school, as it is the prime duty of every superintendent to secure it. If he fail at this point, a failure at all others is duly provided for. Order means quiet; it means persons and things in their proper places; it means subordination to lawful authority; it means discipline of mind and heart. Blessed are they who are made subject to its benign influence in the kingdom of the hearth-stone, and blessed are they who are not allowed to violate it in the sanctuary.

An Important Factor.—The question is frequently asked, "How can we keep the young men and women in Sunday-school, and how induce older persons to join us?" It is no small part of a complete reply to say, Keep order in the school.

That is not all of it, to be sure, but it will go far toward a solution of the problem. Intelligence, refinement, and reverence for God and his worship, are often rudely shocked by the disability, dust, and disorder that sometimes prevail—not to say disgrace—the sanctuary during the hour devoted to Sunday-school exercises.

How to Secure Order.—You must have an orderly superintendent to begin with; a quiet, decided man; one who knows his place, and keeps it; one who knows his temper, and controls it. Such a man will never fail where success is possible. He governs by example of self-government. Find him where you will, whether in town or country, in a large school or a small one, you will observe that he has a great deal of confidence, a fair share in himself, and the remainder in other people. He doesn't put on any extra airs, but goes about what he has to do in a certain common-sense, business-like, Christian-like way that somehow impresses you with the idea, "That man has been elected to superintend this school, and he means to do that very thing." The idea of the school superintending him never enters your head. He taps the bell once, and waits. He is perfectly self-poised, the embodiment of faith, not the shadow of a doubt in his countenance. He called for order, is waiting for it, and expects to get it soon.

He is watching as well. His quick, well-trained ear detects the center of disturbance, and he looks steadily in that direction; a significant nod of the head [almost quiet], a steady index-finger, locates the cause of delay. [Now you could hear a pin drop.] If he speaks—which is rarely necessary—he simply says, in conversational style, "I am waiting for order;" but the words have a sort of undertone which says, "I mean to have it too." And he gets it.

A Bad Case.—"O that's all very well," you say, "but we have n't that kind of a superintendent." You have my sympathy. "Can't you tell us how we are to have order with our superintendent?" No. If he is a good, easy, good-for-nothing sort of man, forced upon the school by better men, like yourself, refusing the office, the case is almost hopeless. It is equally bad if, on the other hand, he is cross-grained and "brash," or conceited and fussy. Bear the consequences of your mistake bravely; and when the proper time comes, rectify that mistake, even if thereby the burden of official responsibility should fall upon *you;* but do n't desert the school, brother. Grumbling is bad enough moral cowardice is worse.

A Familiar Instance.—As just remarked, a good superintendent will never fail of order where success is possible. One thing may defeat him—only one—and that is disloyalty on the part of sub-

ordinate officers and teachers. He may possess governing abilities of the highest order; but if he has a treacherous staff, only one alternative is left —reörganization or retreat. This is an exceptional case. Still there may be disloyalty without open antagonism. It is the duty of subordinates to assist the superintendent in the government of the school; and carelessness in this particular is by no means exceptional. Many a worthy officer has been driven to the wall for want of such support. Those who withhold it do not intend harm, but damage is inflicted none the less. The school is disorderly, and undivided censure falls upon its chief officer. Your superintendent, we assume, has not developed the characteristics of "the model superintendent"—none ever do; he does not even approximate your ideal—they rarely do; he is, we may suppose, just "a fair average"—most of them are; and you complain of disorder in your school. Has the complainant ever taken the trouble to investigate the conduct of the school, class by class? Are you a teacher? How is it in your class? With an average superintendent, and reasonable fidelity on the part of those whose duty it is to control themselves and their classes, the unenviable reputation of the school would inevitably change for the better. Take care of the classes, and the school will take care of itself.

Devotional Exercises.—Order has been insisted upon. The presence and power of God is to be acknowledged by the school in songs of thanksgiving; his blessing is to be invoked; he is to be worshiped; he is to be worshiped in spirit and in truth. He is the God of order, and not of confusion. Without decorum in the school-room there can be no spirit, no truth, no worship. Even the little children know that. And the most powerful incentive to propriety of conduct that can be brought to bear upon a school is this: "God is here, and we are here to worship him." "When a school is called to order for this purpose, let this purpose absorb every other. Let heart, mind, soul, and strength be summoned to its performance, and let the superintendent know that the eyes of the school are upon him. He is to lead these souls in devotional exercises. He is their human exemplar of heavenly service. He must have a care that he may not mislead these little ones, and cause them to stumble by a display of reckless self-sufficiency on the one hand, or of a ghostly inefficiency on the other.

Irreverence.—That man who has no becoming sense of the Divine presence, and of the proprieties to be observed in worship, has no business in the superintendent's desk, no matter how shrewd a "manager" he may be. He may attract; if he

is the chief attraction, the school is upon a sandy foundation—its fall is only a question of time. There is another question: Who will be buried in its ruins? He is a dangerous man who makes the Sunday-school room a theater for the exhibition of self—who stands like another Absalom "beside the way of the gate" to steal the hearts of the people from their allegiance to the great King. Beware of such a man, "lest the cross of Christ should be made of none effect." That must be the center of attraction if souls are to be saved.

A dead formalism is more to be dreaded, because it is more widely tolerated, and even indorsed. It creeps into the school in reverential guise. It savors of the grave, and is supposed to induce solemnity of feeling. Some who do not relish its presence suffer in silence—deeming it, although undesirable, at least harmless. But it is in every way insidious and dangerous, because it is *heartless*. It is a skeleton in armor that, on the score of ancient renown, is privileged to haunt religious assemblies. That young people express their disgust of it in various substantial ways is a natural and inevitable consequence. The man who makes the devotional exercises attractive may lack religious motives in so doing; but the man who does not strive to make them so may well be suspected as lacking both religion and common

sense. An impartial appeal to either will justify this statement.

Cheerfulness of manner is not at all inconsistent with seriousness of purpose. Both are positively essential to success in directing the services under consideration. The superintendent who will not exert himself to secure this indispensable combination might do the school most efficient service by tendering his resignation. If he cannot see the difference between solemnity and stupidity, he is blind to the school's best interests. A long face, a sepulchral voice, and a condemned criminal sort of air, assumed in the presence of a school, are symptoms of a soft head, or a hard heart, rather than of devoutness of spirit. The impression made upon the child-mind is that religion is an unwholesome thing—that the superintendent has it, and that he suffers dreadfully from it. Some such reflections may be indulged: "I am sorry for our good superintendent, but somehow I don't like him. I reckon I must be religious some time, but I'm going to put it off as long as possible. I want to be happy." Dear little heart, God doesn't want you to be any otherwise, and he is a cruel deceiver who teaches you any thing else. "The joy of the Lord is our strength," especially in dealing with the young.

A joyless religion is a powerless thing

What the budding faith and blooming hopes of childhood need to bring them to maturity are dews and sunshine, not frosts and clouds. An overplus of dignity or solemnity in the desk often chills the genial atmosphere of the school-room, and blights the fairest prospects of spiritual ingathering. Make your devotional exercises bright with praise and redolent with the incense of prayer. "Worship the Lord in the beauty of holiness," and you will make his service a delight.

The Programme.—Any order of exercises, no matter how expressive and beautiful, must be varied occasionally, else it will, in the course of time, degenerate into dull routine—a sort of treadmill service, by which the patience of many a school is worn threadbare. Singing, prayer, and reading of the Scriptures, are the principal elements. Upon these is to be engrafted whatever may be desirable in the way of change. In seeking variety, avoid confusion. Frequent and radical changes that only surprise or intimidate the school are worse than useless. Change simply for the sake of novelty is folly. Being enforced, or artificial, its charms are of brief duration. That is best which is the outgrowth of a healthy system, developing quietly and naturally in an unbroken series of new and attractive forms. Hence, prescribed schedules are, at best, merely suggestive;

oftentimes, in the very nature of things, worthless. Love is ingenious; and to the earnest superintendent a hint is sufficient. He will exercise a wise discrimination in the use of the abundant helps furnished in current Sunday-school literature, combining in his plans such features as are adapted to his surroundings. In short, he will practice according to the case. A volume would not suffice for one who has no head of his own, and no heart for his work. "Keep out of the ruts" is good advice that is not sufficiently heeded.

The Singing.—Where the room is not full, the school should be required to sit together during the opening exercises—the little ones in front. The very instant you get order announce the number of the piece to be sung. Speak so distinctly that every one may hear, and then sing—no, not yet; keep your eye on the school to see that books are within reach of all, and that all find the place. If any seem at a loss, reännounce the number. If any are careless, kindly request them to join in the service. But don't mar the occasion by scolding.

Read the lines occasionally before singing, omitting choruses in which "vain repetitions" are used. Why not? If a piece is worth singing, it ought to be read so that the school may interpret its meaning and catch its spirit. In order to this, previous study is necessary. If the piece is quite

familiar, its connection with the truths of the lesson for the day may be developed by a question or two. Properly done, interest is excited and attention gained. Be brief.

Make a signal, if the school is to rise. Have all to stand. If any refuse, something is wrong; locate the trouble, but examine the machinery at another time.

Quiet.—All shuffling of feet, adjusting of raiment, whispering, giggling, and gazing about, should cease before the first word is sung. If not, by the time the organ has given the tune, signal the organist and wait. The recognized leader should stand in front where he can overlook the school, and the moment attention is given let him

Sing, and let the school understand that they are expected to join in promptly. The first verse is often badly rendered. In that case ask for it again, in better time, with more spirit, etc., impressing the thought that no half-hearted service is acceptable to God. The ancient offerings were to be "without blemish." Withholding our best, we forfeit his blessing. It is well now and then to drop a remark between stanzas, touching the sentiment expressed. This is affirmed on personal experience. The Methodist Church is proverbial for its excellent singing. In its book of Discipline this question is asked: "How shall we guard

against formality in singing?' And this reply, among others, is given: "By often stopping short, when the words are given out, and asking the people, Now, do you know what you said last? Did you speak no more than you felt?" We should never forget that the manner in which these exercises are conducted is, in no small degree, shaping opinions for life. Do not let the singing drag, as if you were performing a slavish, profitless service. It is the only bond by which many of your scholars are held within the sphere of religious influence. Break that, and they are gone. Sing to save souls, and you will sing most surely to the glory of God.

Prayer.—Unity of posture is befitting unity of purpose. The attitude of the school in prayer should be that established by usage of the Church it represents. A clean floor is a prime necessity where kneeling is the custom. Pagan worshipers leave their shoes at the temple-door. We should at least leave the mud. Sitting bolt upright, with wide open, wandering eyes, while prayer is being offered, is an indecency often practiced in Christian assemblies without receiving the public condemnation it deserves. It is the defiant attitude of religious nihilism, which neither fears God nor regards man. Let it find no place in your school, if you can possibly prevent it by earnest, loving expostulations. A word fitly spoken just before calling

to prayer is often of great value in exciting a devotional feeling. After the summons, pause until all is quiet.

The Leader.—As a rule, the superintendent being more closely identified with the school, and with a fuller knowledge of its affairs than any one else, ought to lead the prayer. As a sensible man he will, on proper occasion, call upon pastor, teacher, or visitor, whose qualifications of head and heart are known. But he will neither shirk this duty nor take any unauthorized risks if he is a conscientious Christian, as he ought to be.

The prayer should be fresh from the heart, true to a well-defined purpose of thanksgiving, confession, and supplication, strong in present faith, bright with present hope, and warm with present love. It should carry the idea that it is the prayer *of* the school rather than *for* it—that the leader is simply voicing the school's inmost thought, feeling, desire. The school is composed largely of children, and its prayer will be child-like. It will be simple, earnest, tender, trustful, short. When it is otherwise, it is not the prayer of the school, but of one man—the leader. Oftentimes it is just that. Sometimes it is stilted, hollow, cold, long, and heartless, in which case it is just no prayer at all—voice, and nothing else. Use easy words and short sentences. "Pray in telegrams, and let the heart

go with each message." Be specific, name the things for which thanks are returned, keep providential surroundings in view; storm and sunshine, rain, snow, seed-time and harvest; remember fathers and mothers, preachers, teachers, new scholars, absent ones, especially the sick. Ask by name for things you need. "Let your petitions be arrowy, at once, in their point, in their vim, in their directness, and in their force." Seek a present blessing. Get the school on your heart, bring it face to face with God, and let it tell its own wants in its own way. Every lesson contains a divine idea. The prayer will lack much if that be left out.

The Model.—There is none, there can be none, except the one beginning with those wonderful words, "Our Father which art in heaven." "After this manner pray ye," said Jesus. Study that.

Teach It to the School.—Have the pupils repeat it after you at the close of the morning prayer, or in the closing exercises. Some of them will perhaps never learn it otherwise. The entire prayer, including this, would be more to edification if occasionally offered in concert, clause by clause. "Lord, teach us to pray," said one of the disciples. And in teaching them he taught the world. The Church in many places is possessed

of a dumb spirit. We have authority to cast it out. We have the opportunity. Will we use it? Silent tongues are to be loosed in the Sunday-school and trained for God's service in earthly sanctuaries, that they may join in the eternal hallelujahs of the skies.

Reading the lesson may be made an attractive feature by proper management. It is out of the question for the superintendent to go through the whole lesson alone, as if he only were competent to this exercise. Worse still is the antiquated practice of "verse around." With alternate or responsive readings, all may participate. "Verse about," between the superintendent and school, is a good method. Like every other good thing, it is liable to abuse. As frequently rendered it represents nothing so much as a frightened sheriff reading the riot act. The superintendent mumbles his verse as though it were to seal his doom; the school lifts its voice as a mob clamoring for his blood. The effect is ludicrous enough.

The superintendent should, by previous study, master the passage so that he may read it without a blunder—above all, in a natural, unconstrained manner. Assuming a "holy tone," and otherwise affecting an artificial pulpit style, is the mistake of many. "Be not as the hypocrites, of a sad countenance; for they disfigure their faces, that

they may appear unto men to fast." Some disguise their voices that they may appear unto men to read. Where is the difference? Every man who statedly reads the word in public is under solemn obligation to make his voice and manner expressive of its meaning. He is the instrument by which the language of the Holy Ghost is to be made articulate to men. The sense of the passage, and that alone, should influence the style of its reading. We do God no honor by making the reading of the Bible an exception to the law of reason. The wise superintendent will, for the sake of the little folks, read slowly, pronouncing clearly and unmistakably every word and syllable, not excepting proper names.

The school must have a leader in reading, as it has in singing. Scholars are to be trained to keep time. The leader must go slowly. If he slurs a single word, or rushes over a punctuation-mark, confusion follows. Practice makes perfect. See that the scholars keep their eyes on the text. A wide-awake superintendent knows the instant they wander. He may bring them back by calling for the verse again. He will teach them that this reading is not a formal programme exercise, but a living service.

Variety may be secured by having responses from alternate classes instead of the entire school;

by dividing the school into two sections, one led by the superintendent, the other by his assistant; by the school reciting clause by clause after the superintendent; by one class reading instead of the superintendent, the school responding; by teachers reading together or alternately, the school responding; by superintendent and school having the lesson memorized, and proceeding as if books were in hand. Scholars who can read well may be put in training by having them take the superintendent's place occasionally. Too little attention is given to this service. Let us redeem it from its dullness. A word, just a word, from the superintendent now and then during the reading will kindle an interest. Ezra's school, "in the street that was before the water-gate," furnishes a good example. "They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the meaning."

The roll of officers and teachers should be called by the secretary regularly every Sabbath, the classes being in place.

Announcements of changes that have been decided upon in classes, or order of exercises; of the names of new members, the sick, and those who have removed; of Church-services, special meetings, etc., should be made at this time rather than at the close of the session. In matters of

importance question out statements made, if you wish to insure against mistakes.

The class rolls may now be called by teachers, in a teacher's absence by one of the scholars, and attendance marked; contributions taken and put in envelopes, etc.

All business matters are to be gone through with and put out of the way before the recitation begins. The places of teachers whose absence is anticipated should be supplied during the week. Where others fail to answer at roll-call, appoint supplies at once. If suitable persons are not at hand, do not wait. Consolidate classes, and let the lesson proceed without delay.

CHAPTER III.

THE LESSON SERVICE—SECURING ATTENTION.

THERE are certain external evidences which have an important bearing upon the subject before us. Brief mention of a few of these will serve to suggest others:

Disposition of Classes.—In the average school—where the accommodations are limited to four bare walls, a pulpit, and a floor full of benches—the superintendent should arrange class-sittings so as to economize space, and to secure to each one surroundings favorable to instruction. Inattention and disorder are frequently due to negligence of these conditions. Changing the location of a single class may have a happy effect upon the entire school.

The teacher's position, with reference to the class, is not sufficiently considered. The human face is expressive, impressive, and attractive; the back of the head, notably the masculine head, is not. Besides, it is a gross violation of courtesy to expose it much in conversation. The pupils being compactly seated, the teacher should take a position from which the whole class may be seen at a glance. If sittings specially adapted to class-teaching are not provided, it is best for the teacher to stand—like the preacher, and for the

same reasons. If feeble, you might furnish yourself with a chair; but don't sit on the bench in front, with your back to the class, if you wish to do any good.

Class Comfort.—It is quite a task for a class of wide-awake children to sit quietly anywhere for ten minutes. When it comes to them sitting still a half hour on "an old hard bench" in Sunday-school, with their feet dangling above the floor, that is a performance this deponent has never seen, and does n't wish to see either. Such an unheard-of phenomenon would excite a painful apprehension that the class was composed of urchins too good for this world. Why a teacher should insist on this impossible thing is another mystery. Why not let them stand when they tire of sitting? If any one doubts the propriety, let him try to sit in the manner described without squirming. That will convert him. Pay more attention to the physical comfort of the little ones, and they will return the compliment in less disturbance and closer attention to the teacher.

Non-interruption.—The teaching service in our Sunday-schools will never approximate what it should be until the rights of teachers are respected. As the case now stands, in most places they are at the mercy of anybody and everybody, liable to interruption at any moment and on the

flimsiest pretexts. It is positively disgraceful in some instances—the pretense of teaching dwindling to the insignificance of a stale joke. Would not preaching suffer in like degree if the speaker were subjected to like indignities? Would not many actually abandon the pulpit? There are many, very many schools in which any thing like real, earnest teaching is a sheer impossibility. In point of fact, there are comparatively few in which teachers are privileged to do their best. A reformation on this score is badly needed, and the sooner it is begun the better. There is only one way in which it can be brought about. Let a specified time be allotted to the teachers in every school, with the distinct understanding that they are expected to devote every moment of it to the instruction of their classes, and that the superintendent will stand guard to protect them against interruption from any source. A "survival of the fittest" in the corps of teachers will result. The ten-minute trifler will develop into a live teacher, or be laid upon the shelf as a fossil specimen of an extinct species. Brother, if you would have good teachers in your school, and more to follow, do not interrupt them while teaching, and do n't let anybody else do it.

Having a Definite Aim.—A teacher may be sincerely desirous of doing good; he may also strive earnestly and persistently, yet will his efforts

be crowned with disappointment, "except he strive lawfully." Three things are required of him: (1) To interest; (2) to instruct; (3) to impress. These cardinal points in the teaching process must be kept in view, if he would attain the grand end to which he aspires.

Review.—It may be remarked in passing that a few minutes spent in reviewing the preceding lesson is an excellent preparative to the main subject. Besides fixing in the memory truths which would otherwise be lost, light is often thrown upon the passage immediately to be investigated. As this exercise admits of no discussion, pointed questions must be framed to develop the leading ideas in proper order. Never neglect the review. A truth forgotten is of no more immediate value than a truth unknown.

Giving attention is not an easy matter. Even our own attention is at times difficult to control. It is evasive, treacherous, hard to get, and harder still to hold, yielding only to the strongest effort of the will. Do not the oldest and best of us experience something like a disgust of ourselves when we have read an interesting paragraph without grasping a single idea, the mind's eye, like the fool's, wandering to the ends of the earth? Do we never have occasion to reproach our "drowsy powers" while "sitting under the soothing sound of the

gospel?" Are not the stanchest pillars of the Church often its soundest sleepers—during sermon? and this too where the strongest sense of duty coincides with a positive desire to resist the temptation. How much more difficult is attention on the part of the little folks, whose chief motive-force is impulse, and that largely the creature of circumstances! Make them as comfortable as we can and ought, yet will their quick blood assert itself by restless, changeful moods and motions, in the school-room as elsewhere. They cannot keep mind or body still long at a time. God does not require it of them; we cannot. "Childhood and youth is the formative period, the season of sensation and emotion, rather than of reason and fixedness of thought and purpose." Remembering that close attention is difficult to any one, and especially a hard thing for children to give, we shall be the better prepared to overcome the obstacles we are sure to meet in our experience as teachers. Forewarned is forearmed.

Attention is a necessity. Until that is gained, nothing is taught; without it, the teacher labors "as one that beateth the air." All who teach desire it; but all do not deserve it, and those who merit it least complain loudest. To get attention is the first business of the teacher, and the best way in the world to get it and to hold it is to stick closely to business. The teacher who is continually

finding fault with his class advertises his own deficiencies. He is probably a failure. What would be thought of a preacher whose ability all lay in the direction of what he might accomplish if the people would only be clever enough to listen to him? It is not far from the mark to say the first symptom of good teaching is good attention.

How to Get It, and How to Hold It.—True attention is a mental attitude of expectancy, of desire—hope. It is not to be had for the asking, much less can it be commanded. It must be won. It is the teacher's duty to make the lesson attractive to his class, to make each pupil feel that something of value is about to be brought within his reach, and that vigilance on his part is necessary to its attainment. The true teacher is a treasure-bearer, for whose coming the class look with interest. He is their personal friend; he must not disappoint their expectations. He must therefore know the lesson; he must know his pupils; he must be in love with both; he must give that love free expression. There are three prerequisites to successful teaching—ability in the teacher (1) to concentrate his own mind upon the subject to be taught, (2) to draw the attention of the class to himself, (3) to divert that attention from himself to the subject in hand. Thorough preparation is all-important.

By the exercise of will-power. This, though not in itself sufficient, is an indispensable element. A mere wish is a vagrant idea in solitary pursuit of the unattainable. The will and the way go together, and something is sure to come of it. The leader among boys is always a decided character. The controlling spirit in every great enterprise is a man of inflexible, persistent purpose. The teacher who makes up his mind to have attention, and then quietly and judiciously brings the forces at his command to bear upon that point, will soon find himself master of the situation; but not if he makes an offensive show of authority. The hand of power must wear a glove of velvet.

By exciting curiosity. "Curiosity," says Whately, "is the parent of attention." The chief point in childhood is the interrogation-point; its general occupation, asking questions. Education directs its inquiries. This mental appetite is insatiable. But there are some things that children cannot swallow. If food convenient for them be provided, they will, after a week's fast, give it honorable attention (no doubt about that), in which respect their elders are but children of a larger growth. The teacher who cannot find wonderful things in God's word, and wonderful things outside to illustrate it, has an evil eye. The remedy must come from above.

By adaptation of manner and method to not only the average mental capacity of the class, but to individual habits of thought and feeling as well. The class in bibs and knee-breeches must be taught in a different style from that affecting lavender kids and stove-pipe hats. The scholars of the Rev. Dr. Uppercrust's church must be influenced after a fashion that would have no charms for the scholars of Hardscrabble Mission. Our teaching must be addressed to the actual experiences and necessities of the pupil. These we must know, not imagine.

By giving the class something to do, every member of it. If you do not, they will be apt to look elsewhere for employment. If they are little people, they will probably astonish you by the fertility of genius displayed in finding it.

By keeping them busy. Most teachers are too slow. This statement may seem hasty, harsh. It is deliberately made. It is based upon long experience and careful observation. The teacher who cannot keep his class busy all the time is too slow for that class. Cavil as we may, there is no escaping the conviction that this is the true idea: "Never permit a pupil to remain in the class for a minute without something to do, and a motive for doing it." The excellence of the rule will not be doubted. The difficulty of its observ-

ance will not deter an honest, earnest teacher from adopting it, and striving to live up to it. If he has more scholars than he can find constant employment for, it is his duty to transfer part of them to some one else. Let who will plume themselves upon having "a big class;" choose rather to have a busy class. Covet attention and progress, rather than numbers. If you have a class of young people, you must "think, feel, act, and speak, quickly and strongly," *as they do;* otherwise you lose your hold upon them. The leader's place is in front. Keep the class busy following you. An old educator says, "This is the crowning achievement of the teacher's art." Push the investigation vigorously, and remember this pithy injunction: "When you are done, by all means go on. Dragging is death to attention."

By downright hard work. This is the conclusion of the whole matter. The art of securing attention is after all little else than the art of teaching well, "the result of one's being a good teacher, rather than the condition of it;" and to be a good teacher one must needs be a good worker.

CHAPTER IV.

THE LESSON SERVICE—QUESTIONING.

Bondage.—The teaching service, when narrowed down to reading printed questions and havprinted answers read in return, is little better than a burlesque on teaching. Thus limited, it becomes, in some instances, a transparent sham—the shoddy product of a languid effort at keeping up appearances in arrest of mental and spiritual bankruptcy. Any man who has intelligence enough to learn to read is capable of better things. He need not be in bondage to a lesson-leaf, and will not be if he "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Even where the scholars are required to recite from memory, any advantage they may derive thereby is wholly independent of a serious intention on the part of the teacher who goes no farther than the printed questions lead him. The boy who said, "If I only had his book I could teach as well myself," expressed the thoughts of a multitude of others on whom a like imposition has been practiced. "To sit before a class and read questions out of a book is," in the language of a distinguished educator and author,* "about the dullest,

* Hart.

most stupid, as well as the most stupefying process ever attempted." "Better," says he, "that every question-book in print were with Pharaoh's host at the bottom of the Red Sea than that such a process of hearing lessons should fix itself upon our schools." To which remark every vigilant observer of this iniquity will say, Amen!

The illiterate Romanist devoutly counting his beads, and the benighted pagan turning his prayer-wheel, are objects of Christian compassion and solicitude; but such feelings must give way to righteous indignation when one seriously considers an intelligent Protestant Church-member reading ready-made questions at a class of Sunday-school children under pretense of teaching the glorious truths of the gospel. Some such there are who go through that performance, week after week, without manifesting a single aspiration for nobler service. In a matter so devoid of life and spirit, so purely mechanical, even a soulless phonograph might be pardoned for muttering, "I could teach as well as that myself, without a book." In the name of all that is sacred, let the discreditable practice give place to worthier methods.

The purpose of questions accompanying lessons on the International texts is to furnish assistance in the study of the lesson. The editor, by means of these interrogations, seeks to bring teacher

and pupils together on common ground of investigation during the week, and to so develop the subject that it may be discussed with pleasure and profit when the class assembles in the school-room. So all the editors have explained time and again. They have as often protested against a slavish rehearsal of their questions in recitation. Now, the teacher who, in spite of all this, insists on making a parrot of himself need not be surprised if pupils refuse him attention, and finally desert him altogether. There is a limit to human endurance. And young people reach it early along this line. They are quite as averse to being bored as their seniors.

Originality.—The questions referred to, being prepared by discreet, scholarly men, are adapted to a specific purpose, as stated. Their intention is fulfilled in the preparation of the lesson. *Just where their mission ends, the work of the living teacher begins.* For that work he can find no substitute in the work, however excellent, of any other man, living or dead. Out of the treasure of his own head and heart he must bring forth things new and old—things that belong to him, bearing the stamp of his individuality. The heart goes out after a thing that is one's own in a way else impossible; and the teacher must have heart in his work to give it worth, even in his own estimation. This vital ele-

ment the work of a question-reader neither has nor can have. He appears before the class not as principal, but as a sort of agent doing a limited business on borrowed capital. He is not a teacher in his own proper person, but only a mouth-piece for a real or supposable editor in Nashville, Chicago, or some other place. The defect is radical and fatal to any genuine interest on the part of the class.

To illustrate: The preacher has access to printed sermons, the work of the wisest and most eloquent divines of all the ages. He must study them closely, but he may not preach them. *He dare not read them from the pulpit.* No matter how far it may fall below them in thought and style, the sermon he preaches must be his own—the product of personal effort. And just to the extent he may be suspected of plagiarism, in the same degree will the confidence of the people be shaken and his influence weakened. "Swimming with corks is not, strictly speaking, swimming at all;" so question-reading is, in point of fact, no questioning at all. A man in the pulpit ministry who cannot make a sermon is no preacher at all; and a man in charge of a class who cannot frame questions is no teacher at all. So, whether better or worse than the specimens on the lesson-leaf, the questions upon which the teacher is to rely in in-

teresting and instructing his class must be his own. Adopting this as a rule, he is then free to make such exceptional use of printed questions as will promote the ends contemplated in original inquiries.

The art of questioning is not easily acquired. But for all that, one must learn it if he would qualify himself for doing good, solid work as a teacher. For, as Mr. Fitch says, "the success and efficiency of our teaching depend more on the skill and judgment with which we put questions than on any other single circumstance." Certain qualifications may be classed as desirable; this one is indispensable.

How Attained.—1. By thorough investigation of the subject to be taught. Pursuit of knowledge implies a spirit of inquiry. Thought seeks verbal expression, and consciously or unconsciously questions are framed. The patient truth-seeker cannot fail of becoming an expert questioner. He becomes so by mere force of habit. As a teacher, he leads others in a path with which he is familiar. Otherwise he is a blind guide. No man can teach a thing he does not know. In order, therefore, to question a class wisely, the teacher must study the lesson. He must know it. "A wise question," says Lord Bacon, "is the half of knowledge."

2. By studying the class—modifying the character and scope of questions to suit the varied and changeful conditions and wants of scholars.

3. By practice—by "working at it," and holding frequent and rigid experience-meetings with one's self. By bravely holding the work up in the clearest light of conscience, and correcting one fault at a time. Practice gives expertness.

The design of questioning is, 1. To establish in the mind of pupils, by experimental survey, a boundary line between the known and the unknown, with a view to farther exploration and discovery of truth. (The teacher who stops at finding out what his pupils know falls to the level of a quiz committee of one.)

2. To kindle in the mind of pupils a desire for more knowledge and a purpose to secure it; by awakening curiosity, exciting thought, and developing an interest in the subject. In short, by putting the mind of the class in a receptive mood.

("One of the laws of mind is that a certain amount of excitement is necessary to the rapid and sure apprehension of knowledge."—*Hart.* "A teacher has no more right to expect success from those who have no curiosity to learn than the husbandman has who sows a field without plowing it." —*Whately.*)

3. To assist pupils in pursuit of knowledge, by

quickening the memory, controlling and guiding thought, and evoking its best expressions.

("First-hand knowledge is always better than second-hand, and what the pupil gets for himself is far better than what you give him ready-made."—*Eggleston.* "That is the best questioning which best stimulates action on the part of the learner; which gives him a habit of thinking and inquiring for himself; which tends in a great measure to render him independent of his teacher; which makes him, in fact, rather a skillful finder than a patient receiver of truth."—*Fitch.*)

4. To fix the truth in the minds and hearts of pupils, by review and application, proving and approving the teacher's work.

("No lesson is complete till its main points have been recalled in questions of examination."—*Tyler.* "A question unveils the soul; nothing can escape a question."—*Bacon.*)

Classification.—Questions may, for convenience, be considered under various heads; as, for example, (1) Experimental, (2) Excitative, (3) Auxiliary, (4) Confirmatory. The teacher may be guided somewhat, but must not be governed in class work, by this or any such formal classification. In actual practice it is often best to review and apply the truth as the lesson proceeds, taking advantage of time and circumstance.

RULES FOR QUESTIONING.

1. *As to their Character.*

(1) Every question should be clear-cut and definite, in both thought and language. Obscure questions are the representatives of vague ideas. Use no word pupils do not understand. Avoid circumlocution. Be pointed. Make every question the index-finger of thought. If the object is not at once perceived, it is either beyond the mental horizon of the class or you have failed to locate it exactly. In the former case, the class must be lifted to your plane; in the latter, the vision must be guided by related objects more easily seen. Vary the question as you would change the direction of your finger in locating for a child the north star, by means of "the dipper." The teacher alone is to blame when scholars fail to see what he is "driving at."

(2) Impertinent, useless, and unanswerable questions are to be carefully avoided. Do not trifle with the intelligence of the class, don't waste their time, don't overload them. A bad driver makes a balky team. Keep out of the mud-holes and away from the steep hills of speculation, where, after doing your best, you are certain to be "stalled." Keep on firm ground, if you wish to make progress.

(3) Leading questions—those suggesting the an-

swer, or that may be replied to by yes, or no, are quite objectionable. Tell as little as need be in questioning, in order that pupils may tell much in answering. Good questioning incites pupils to recall known truth, to discover and examine new forms of truth, and to admit the claims which all truth makes upon them. Hence we are to "tax the memory, judgment, invention, and conscience of pupils in our questions." "A good teacher never conveys information in a question."

2. *As to Method.*

(1) Begin with easy questions, and pass by degrees to those which are more difficult.

(2) Ask for the meaning of words not in daily use. Ask pupils to substitute such words, and to put ideas in modern form.

(3) Put questions in logical connection. The "harum-scarum" style is abroad in the land. Beware of it.

(4) Ask your question first, then name the one who is to answer it.

(5) Do not question scholars in rotation. Skip about so that the attention of all may be held to every question. Suit the question to the pupil. "A key will not open a lock unless it fits it. It takes a good question to get a good answer."

(6) If a scholar through inattention fails to catch the question, do not spend time in repeating

it for him; pass it to some one else, or call upon the class.

(7) Manage the business so that most questions shall fall to the most inattentive scholars.

(8) Question the whole class occasionally.

(9) Questions of review and recapitulation are always in order.

(10) No lesson is complete without questions of practical application to daily life and conduct.

3. *As to Manner.*

(1) By voice, look, and gesture, throw life into your questions, whether you feel like it or not. Speak distinctly, that all may hear and understand.

(2) Avoid long pauses and tedious harangues; let one question follow close upon another. Never let the class get the idea that you are a good, "poke-easy" sort of a person, or that you "have come to the end of your row."

(3) Give your questions wings, but not stings, lest they invite wrath rather than confidence and love. The sarcastic teacher will make a note of this.

RULES CONCERNING ANSWERS.

These, as found in "The Chautauqua Normal Guide," fit the case so well that we take the liberty of adopting them without note or comment, further than to say they are not only to be read, but studied also, to be fully appreciated:

1. The answer should come from some member of the class.

2. It should be direct and definite, and the whole class should understand what it is.

3. It should, wherever possible, be given in the pupil's own language.

4. It should contain as few unnecessary words as possible.

5. It should restate so much of the question as to make the answer a complete statement of a fact or proposition.

6. Allow no guessing at answers.

7. Allow pupils time to think before giving answers.

8. Allow the timid and dull pupils special time and favor.

9. Correct defective answers by a series of helpful questions.

10. Commend correct answers occasionally, but not invariably.

11. Don't repeat the answer given by your pupils.

We take the liberty of adding in behalf of pupils taught by the "wordy" brother—

12. Don't answer your own questions, even if some insist that they "would rather hear you talk."

CHAPTER V.

THE LESSON SERVICE—TALKING TO THE CLASS.

Knowledge of the Subject.—The teacher should be so well acquainted with the persons and the places, the sayings and the doings, the doctrines and the duties of the lesson, that he can open up and carry on an animated conversation with his class concerning these things, much the same as he would about current affairs—domestic, social, commercial, or political. The man who would have the attention of young people when he talks, must keep his wits about him. He must know what he is talking about, and what he is talking for. Now, to be plain about it, here is the trouble with about nine-tenths of the teachers who fail—they do n't know. They stop to find out. They consume time in cudgeling their brains for something to say next. They leave the class to take care of itself, while they go browsing about over the lesson-paper in search of information. Instead of teaching, they are studying the lesson—killing time, squandering golden opportunities, rendering themselves obnoxious in the eyes of the pupils, and exciting in them a disgust of divine things. The common law of social intercourse, to which we subscribe so heartily on the street, in the store, and

in our homes, must not be abrogated in the school-room on Sunday. It is to be sanctified by a holier purpose, not made void and set at defiance.

Talk familiarly, in such language as your pupils use and understand. The scholarly style in which you are accustomed to express yourself may be quite foreign to their ears. It is all very fine to speak of the elevating influence it is likely to exert, but you will notice that in lifting somewhat the first thing to be done is to get down to it in order to get a hold upon it. We must stoop to conquer. Paul saw the necessity. "In the Church I had rather," said he, "speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." So he became "all things to all men, that he might by all means save some." There are not a few who would become much better teachers, more likely to "save some," if they could be persuaded to abandon their linguistic stilts. The most effective preachers among English-speaking people are those who use the purest Anglo-Saxon—of which the English Bible is a notable example.

Talk graphically, where descriptions are needed. By word-pictures make things as plain—as real—to the mind as possible. Stir the imagination of pupils to the apprehension of facts as they actually existed. But be careful that fact is not

sacrificed to fancy. A knowledge of the countries and the peoples, the modes of life and the habits of thought, represented in the Bible, is worth vastly more than a vivid imagination. The power of word-picturing comes of a mastery of details which do not appear to those who have not studied them closely.

Talk earnestly and naturally, with a genuine enthusiasm worthy of the occasion. Weakness is no characteristic of Christianity; invalidism no part of its requirements. Knowing the truth, not otherwise, it is given unto you to speak boldly in the name of Jesus. But not boisterously, lest the subtle influence of "reserve power" be dissipated, and the attention of other classes be diverted. A locomotive makes most noise and least progress when the driving-wheels slip. Stick to the track, if you would get on. "Sand" it freely at the gossiping curve. Keeping the class interested is not worth the pains if nothing more comes of the effort.

Talk to every pupil, bestowing most attention upon those who need it most. Take the whole class along by taking special care of the dull and timid ones. How often are they grieved and discouraged by the thoughtless teacher devoting himself to the bright and self-confident! That is the easier way, but it is also cruel. Bring the slowest along, and none will be left behind. Keep both

eyes and ears open while talking. Much of the disorder and inattention of which complaint is made originates in classes whose teachers, having eyes, see not, and having ears, hear not, except at long intervals—who do not know enough to keep their eyes off the lesson-helps. They can neither exercise control nor awaken interest. Through these windows of the soul the spirit follows the letter of the message with magnetic influence, making it quick and powerful. The teacher who has not learned to use his eyes in teaching should set about acquiring the art.

Talk affectionately. Scholars will never open their hearts to us so long as ours are closed to them. Like begets like. "We love God," why? "Because he first loved us," and gave the amplest evidence in the person of his Son—Jesus—Love incarnate. The true teacher's love will seek expression. Do not restrain it, though it choose a cross as fittest to its purpose. A tear may conquer where all else has failed.

Let the scholars talk. Talking too much is a common fault among teachers. A stream of words is poured upon the class like water from a fireman's hose, and with the same chilling effect. Egotism is no friend to grace. Pupils have rights that teachers must respect, not the least among which is that of opinion. They have ideas of their

own, and ought to be encouraged to express them, that errors may be corrected and the truth established. The best teacher gets most out of his pupils. He makes them think, and then makes them tell what their thoughts are. He causes them to know, and then has them to tell what they know. As a sagacious observer puts it: "He gets work out of his scholars—gets questions, gets hints, gets a good chance to keep his own mouth shut a good part of the time, and the mouths of his scholars open, and their brains busy, and their hearts excited." Here and there is a man who can "lecture" a class successfully. He is one of a thousand. The place of the average teacher is with the nine hundred and ninety-nine who cannot. It takes both warp and woof to make a good lesson fabric. "Let the long yarns of your discourse be constantly crossed and recrossed by the swift-flying shuttle of question and answer," if you would have a product at once attractive and durable. Pupils must be required to put scriptural statements of fact and doctrine into their own language before we can be sure that they are properly apprehended.

Listen respectfully to questions and opinions expressed. They may often be worth little in themselves, but they are invaluable as means for determining the depths and shoals of knowledge in the class. If you anticipate a slow speech, do not

betray impatience, but obligingly hasten a conclusion by putting in the right word. There is no surer way of overcoming a tendency to impertinence than by patient attention and a perfectly cool reply. Make the most of a defective answer; develop all the truth it contains, then vary your question so that what is behind may be brought out. Encourage an honest answer, however wide of the mark, by close attention. You must listen to your pupils if you would have them listen to you.

Avoid disputations. The time for class work is limited. The teacher who recognizes its value will not suffer it to be frittered away in profitless discussions of minor items. As a leader, he will have a purpose, and will not allow himself to be diverted from it by side-issues which may be raised. He will frequently be challenged to debate, and must oftentimes refuse when acceptance would be much more to his liking. In advanced classes the reins must be grasped firmly to hold in check members who are disposed to run off into barren fields of controversy. Exciting this tendency with a view to personal ease and safety is a contemptible trick to which no thoroughly honest teacher will condescend. The class is not a debating club; its exercises must not be tainted with the spirit of the prize-ring. If any are disposed

to "lock horns," let them adjourn the matter to a more suitable time and place.

Tact must be exercised in class teaching just as it is in the attainment of worthy and desirable ends on other occasions. But what is tact? The following are among the definitions given at a session of the "Chautauqua Sunday-school Assembly:"

"Sanctified, consecrated ingenuity." "An ingenious way of presenting the subject so as to fix it in the mind." "A stroke of diplomacy by which you turn an untoward event, or unexpected occurrence, to the best results without premeditation." "The faculty of often not seeing, yet always seeing, and by quick advantage of unforeseen emergencies *managing* each pupil." "Quickness in using your knowledge of child-nature, in avoiding tediousness, and in a wholesome use of surprise power." "That intuitive power by which a teacher sees the need of the class, or of a child, and knows how to administer to its need." "The particular indescribable power which enables the teacher to adapt his teaching to the nature and circumstances of his class—that takes advantage of the answers given, and of present or recent events." "That skill which interests and develops the scholar; which presents the lesson according to a thorough plan, and yet so naturally that the *teacher* follows

his own plan, while the *scholars seem* to follow, and really *do* follow, the laws of their own natural action."

To which may be added: Such flexibility of method and manner that the class can never anticipate the teacher's plan; knowing neither where he will begin nor how he will proceed; questions, statements, and illustrations being so skillfully ambuscaded as to constitute an unbroken series of surprises, and all to this one end—surrender to Christ. In short,

> To teach as though we taught them not,
> And truths propose as things forgot.

Tact, in a large degree, is native to some minds. But it thrives well under patient cultivation. No one gifted with common sense need despair. That is the soil it most delights in.

Application of the Lesson.—"Where the application begins," says Mr. Spurgeon, "there the sermon begins." The idea holds good of teaching a class. Therefore begin early with a practical application of the truth to the hearts and consciences of your pupils. Do not wait for the close of the lesson. Seize the passing opportunity. It never returns. You may never see another like it. Each comes fraught with its own peculiar responsibility, its promise of present blessing, which must then and there be accepted or refused. In an im-

portant sense we cannot hold to the one and despise the other. They are inseparable. What our scholars most need is the truth that saves, the truth that sanctifies. Pass that truth? Never. Point it out clearly, press it upon the attention; tenderly, lovingly urge its immediate acceptance; teaching "as though you ne'er might teach again."

"A question unveils the soul; nothing can escape a question." Teacher, are there veiled souls in your class? wandering souls? lost souls? A quaint old writer says: "At sermons and at prayers men may sleep and wander; but when one is asked a question, he must discover where he is." The teacher who is afraid to ask a question that "unveils the soul," that will compel a scholar to "discover where he is," is in sore need of putting this question to himself, "Am I a soul-seeker?" As all the roads of the empire were said to lead to Rome, so in every lesson there are truths that lead to Christ—to the Eternal City, the home of the redeemed. To make these plain, and through them to bring scholars into union and communion with God, is the teacher's chief business. Failing to give the lesson practical application, he is a messenger without a message.*

*The teacher would do well to commit to memory Fitch's maxims: 1. Never to teach what you do not understand. 2. Never to tell a child what you could make that child

tell you. 3. Never to give a piece of information without asking for it again. 4. Never to use a hard word if an easy one will convey your meaning, and never to use any word at all unless you are quite sure that it has a meaning to convey. 5. Never to begin an address or a lesson without a clear view of its end. 6. Never to give an unnecessary command, nor one you do not mean to see obeyed. 7. Never to permit a child to remain in the class a minute without something to do, and a motive for doing it.

CHAPTER VI.

CLOSING EXERCISES.

During the recitation the superintendent who has a mind to work can find plenty to do. He will, after seeing that every class is engaged upon the lesson, put himself in position to observe the entire machinery of the school, ready at the instant to secure its proper adjustment at all points. Only in a small, well-disciplined school, needing teachers, is it expedient for him to have a class; never where the school is large or disorderly. Moving quietly around the room, with open eyes and ears, he brings himself within reach of any teacher who may desire his opinion on the lesson, and is ready to lay his hand upon any disturbing element. By a significant gesture, courteous reproof may be given to inattentive scholars. If a class has been rushed through the lesson by an inexperienced or unfaithful teacher, who cannot, or will not, occupy the allotted time, he may impart a valuable hint by resuming the subject with them. Observations taken by a wide-awake superintendent during the recitation are worth much to him; and opinions thus formed will, when expressed, have weight with teachers who are trying to do their duty. They need encouragement; and while constantly seeking to secure improvement of their

work, do not forget to find, if you can, in the way they are doing it something to commend. Bring out the excellences as well as the defects. Some teachers, quite averse to criticism, are readily influenced by judicious compliment.

The librarian, or his assistant, by neatly cutting, folding, assorting, tying, and addressing packages for the various classes, will be prepared to issue the periodical literature at the close of the school in a fraction of the time commonly required, and without exciting the usual disorder. He can then hand to each teacher the appropriate package for distribution, and making another round, may receive for preservation whatever surplus there may be.

Five minutes before the close of the lesson tap the bell lightly, as a signal to officers and teachers. The advantages of this warning are many and decided. It gives steadiness to the movements of the school and readiness for the closing exercises. During this interval, books and periodicals are to be distributed as suggested in Chapter III., Part Eighth.

Close on time. Some superintendents, who are punctilious in opening, fail to realize the importance of closing the school promptly. Let the time for school-room work be definitely understood, and, keeping faith, at the moment of its expiration

Tap the bell, then wait for order, and wait until you get it. Learn to hold your temper, and keep your hand off the bell while waiting. Look first to your teachers for an example of prompt obedience to the signal, and have them feel that you expect their hearty coöperation in securing order in their respective classes. Wait until every book is closed, every paper folded and laid aside—until you have undivided attention. How long? You ought to get it inside of sixty seconds. The writer has seen it given in less time than that by a city mission-school with an attendance of fifteen hundred. But if it takes you an hour to get it, wait. When you can speak without disturbance,

Give out notices on occasion which may have originated since making announcements at the opening. If the school needs "talking up," confer with the pastor, and make a special appointment for that purpose. Do some superintendents know the damage inflicted by their long-winded harangues at this point? Be brief.

Singing.—The golden text and the central thought of the lesson, if not required at the opening, may be called for when the school rises to sing, as it always should at the close of the lesson, a grateful change of posture being induced. Use only a few appropriate stanzas. Practice music at some other time.

Reports.—The secretary and others who offer them should be required to stand in front of the school where they can be seen and heard, if what they have to say is worthy of attention; if it is not, let it be declared a nuisance and treated accordingly.

The superintendent's review, when conducted skillfully, is beyond question one of the most attractive and potent features of Sunday-school work. The benefits conferred are too numerous to admit of detailed statement. It makes the superintendent something more than an official figure-head; it compels him to study. It makes him a religious teacher, and gives him spiritual power. It gives variety to the exercises, while at the same time it secures unity of design and harmony of effort. It supplements defective teaching, reproves inefficient teachers, furnishes illustrative hints, and clinches the truths just taught, which thus become "as a nail driven by the master of assemblies in a sure place."

To be effective, the review must be short, sharp, decisive—rarely exceeding five minutes, or involving more than one point, and always directed to heart and conscience. Three things are essential—knowledge of the lesson, of the school, of a Saviour's love. Proceed rapidly, but steadily; putting appropriate pithy questions, front, right,

and left—to teachers, to classes, to the whole school. Lose no time in repeating or waiting for replies when you are after facts. Get them by the shortest process. Then through them focalize the light upon the central truth. The blackboard,* when used discreetly, is an important adjunct.

Dismission.—A spiritual stanza or two sung, the school standing; a short, earnest prayer for the Spirit's help in application of the lesson, commends itself to the judgment, as experience demonstrates it to be the best form of dismissal known. *Always* close with prayer, just a few, simple, tender words to Him without whose benediction all our labor is vain.

Books, and other property of the school, should be carefully collected by the librarian and put under lock and key immediately after dismission.

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*See Chapter VIII., Part Eighth.

PART EIGHTH.

INCIDENTALS.

CHAPTER I.

THE RECORDS.

Membership.—What constitutes one a Sunday-school member? That depends on who happens to be the superintendent. The simplicity of the thing in some schools is equaled only by its deficiencies. A loose boy hears of a picnic in the near future. He takes a notion to go to Sunday-school —for awhile. He hunts up "a fellow that goes"—and goes. And takes a seat. And is "a member," and "a little man"—until the goodies are gone—likewise the boy. Then he is "a little rascal." His name? There's the rub. Ten chances to one, if you should ask the teacher in whose class he achieved distinction as "a sitting member," the kind of clothes he wore and the quantity of candy that found its way into the various pockets thereof would have to be minutely described before the question could be narrowed down to "that Slippins boy," or "that other one." The probabilities are that nobody thought enough of him to ask for his name; for nobody seems to remember it; that he

was not asked where he lived, whether he intended to become a regular attendant, or any such thing that he never shook hands with superintendent teacher, or any one else, over any agreement between himself and the school. In which case it was from beginning to end a one-sided bargain—with the advantage all on the side of the boy. And now that he has come and gone, and left no trace behind upon any written record, the question might be fairly raised, Which is the guiltier, which the more deeply wronged—the boy or the school? Was his motive worse than the school's methods? Before judgment can be pronounced against him, it must be shown that the inducement to remain was as strong as the temptation to which he yielded in coming to the school. It is but just to say that any school in which the condition of membership falls below the point of requiring a registration of the names of those attending it is a flabby concern, likely at any time to fall to pieces *sine die*, through sheer disgust of itself. In the name of decency and order, brother, if your school is not provided with a record-book, get one as quick as you can. Sending up annually, to official bodies of the Church, statistical reports based on numerical guess-work is a thing no really conscientious superintendent will consent to. Neither will he be satisfied with polling the people who may chance to be present

on a particular Sunday. Making false returns of religious work, when the truth is within easy reach, is an outrage. Think of a preacher guessing at the number of souls committed to his care, or counting and reporting as Church-members all who may happen to be in his congregation on a certain day of the year!

Enrollment.—Every Sunday-school ought to have a record-book, and in that book should be registered the name of every *bona fide* member of the school—that is to say, the names of those who personally, or through parents or guardians, consent to enrollment—*and no others.* You have no place for persons who come either as loafers or spies. Let those who insist upon it "look around" for a few Sundays; then courteously help them to a decision. Let it be distinctly understood that no name is to be entered by teacher or secretary without authority from the superintendent or his assistant.

Marking Attendance.—Furnish each teacher with a card containing the roll of his class. Cards for this purpose may be had at a trifling expense, and are more convenient than books, except for large classes. Have the secretary distribute them—placing on seats occupied by teachers—before the school is called to order. At the proper time—just before recitation—the secretary having called the roll of officers and teachers, the teachers

will call class-rolls, mark attendance, and put the cards where the secretary can get them, without speaking a word or otherwise diverting attention. In the absence of a teacher, have a scholar attend to this duty without delay. Collecting the lists immediately after roll-call, the secretary will take them to his desk, or substitute therefor, transfer the attendance of each class to his record, and, making up a summary, is ready in a few minutes with his report, except as to one item—tardiness. The number of delinquents may be ascertained by counting the attendance of each class a short time before the close of the session, and deducting numbers reported at roll-call. It is the secretary's business to keep the class-cards, or books, during the week, and distribute them on time, as suggested. Requiring teachers to take care of them, and call the roll while the secretary makes his report altogether independent of them, is an absurdity which accounts for the trouble experienced along this line in many schools. Discouraged by repeated failures, records are frequently abandoned as of more trouble than profit. This is what might, without discourtesy, be styled swimming a stream to avoid a shower.

Use of the Records.—Book-keeping is a necessity in commercial life, where a person, or firm, has capital invested and transactions with scores

and hundreds of people. The unaided memory is not to be trusted in enterprises where money is involved; no more is it where souls are at stake. Without a system of registration and records in a Sunday-school, losses are simply inevitable, and failure among the probabilities. Making marks on paper amounts to nothing, except as a basis of afterthought. It is the duty of officers and teachers of a Sunday-school to refer to the records, and to study them as a business man studies his day-book, journal, and ledger; to keep track of all that comes in and goes out; to know not only what is being done, but also what ought to be done, in order that the beneficent influence of the school may be felt far and wide.

Reports.—The teacher, being required to report to the secretary, is compelled to account for every person belonging to his class. Thus the entire membership of the school is subjected to close personal inspection every Sabbath. Adhering to this system, not one escapes observation. But the matter must not end with the reading of the secretary's report and such brief remark as the superintendent may with propriety make in the presence of the school. In some way or other—in the regular teachers' class, or in special meetings called for the purpose from time to time—the teacher's sense of responsibility is to be stirred up and kept in

lively exercise by an investigation, in his presence, of the record he is making. Certain scholars are reported absent—what reasons are assigned? what efforts have been made to bring them back? The attendance of the class is irregular—how accounted for, and what is the remedy? If the marking of attendance does not excite inquiries of this character, it is a meaningless performance, which should give place to something worthy of respect by reason of its purpose.

Whether the monthly summary should be brought before the school is a matter each superintendent, in view of his peculiar surroundings, must determine for himself; but the quarterly and annual reports should always be prepared, and submitted on occasions marked by special exercises, to which reference is made in another chapter.

CHAPTER II.

THE FINANCES.

The True Theory.—The Church establishing a Sunday-school, and claiming supervision of it, ought to make definite and adequate provision for defraying its current expenses. To repudiate this principle is virtually to unchurch the school—to force it into a self-sustaining and independent attitude. It is, in point of fact, to generate a schism. With the recognition of the school as an institution of the Church, the question of financial duty is conceded. Further discussion is clearly out of order, save as it relates to ways and means in discharge of an acknowledged obligation. Presenting itself in this aspect, it is for the official Church-board to give it due consideration side by side with all other claims of like character. If *necessary* the coöperation of the school should be requested, *otherwise* their contributions should go to such benevolent objects as the school may elect and the Church approve. Amounts collected and disbursed by the school should be accurately reported by its treasurer at the stated meetings of the Church-board, and go to record with other fiscal operations of the Church.

The prevailing policy is to let the Sunday-school take care of itself. As a result, compara-

tively few schools are to be found equipped as they should be for the service of which this arm of the Church is capable under favorable conditions. It is no exaggeration to say that most of them are in want of things absolutely essential to even a comfortable existence. Some of them are reduced to actual beggary—the management resorting to the pitiful expedient of sending the children out into public places and from house to house to get money to keep the school alive. If *post mortem* inquests were held, as they should be, over such as annually cease to live and are reported as "suspended," it would probably appear that the majority of them, after suffering untold miseries from financial debility, perish at last of positive starvation. In spite of protestations from surviving friends, truth requires that this inscription be written over the closed doors of most of the dear departed Sunday-schools:

Died of an Empty Treasury.

How often the grand objects that should fill the mind and possess the soul of a superintendent give way before the gaunt specter of approaching dissolution! How often the all-absorbing thought, and desire, is *to save the school!* How often only one thing is lacking—money! How often the whole matter resolves itself into this: the money must come, or the school must die! How often it fails

to come, and the school is doomed! Let those who are most skeptical take most pains to investigate, and make reply. Money is needed in our Sunday-schools, and more of it, to make them what they ought to be by furnishing requisite educational facilities. Adequate means are as necessary to the impartation of religious as of secular knowledge. Being equally abundant, they are equally attainable in the one case as in the other. How are we providing for our Sunday-schools? Let us see.

A Comparative View.—Putting tuition and books at an average of fifteen dollars, the cost of maintaining a secular school of fifty scholars is seven hundred and fifty dollars a year. So much for the head—and not too much. The money is wisely invested. Now for the heart—how much? If the statistics at hand approximate the truth, the average amount expended in support of a Sunday-school of fifty scholars is not above seven dollars and a-half a year, or fifteen cents for each pupil! And for all that, there are places—not in the "backwoods"—where success in "getting up money for the Sunday-school" is taken as an indication of genius. For, by common consent, the coaxing powers of ordinary mortals are not equal to the task. Think of it: for the secular school, seven hundred and fifty dollars; for the Sunday-school, seven dollars and a-half! For head-culture, fif-

teen dollars; for soul-culture, fifteen cents! One pupil one year in the secular school costing twice as much as fifty pupils in the Sunday-school! The attention of those who look with suspicion upon a godless system of education by the State is earnestly invited to the shamefully inadequate support of our Sunday-schools, upon the efficiency of which, as a countervailing agency, so much depends. As an incentive to diligence, this statement would seem sufficient: "The city of New York alone spends annually upon her daily public schools more money than is expended by all the Christians of the United States on Sunday-schools." *

Benevolence Foiled.—So long as it is left to provide for itself, contributions by the school must of necessity be devoted, in whole or in part, to procuring supplies. That the income is ordinarily insufficient for this demand alone is an obvious fact. It ought not to be so, but it is, and will so remain until a very decided change in existing financial operations is brought about. The school ought, most assuredly, to be trained to systematic benevolence. But such a thing is hopelessly impossible while current expenses absorb every dime collected, and leave the school, as in most cases, quite short of what it actually needs. Attempts to force collections for outside objects, in the face of

* Hart: Sunday-school Idea, p. 19.

this stubborn fact, must ever come to grief. Once put the school upon a healthy financial basis, confidence will be inspired, and it may easily be led, step by step, to the development of charitable enterprises.* The grand work of which our schools may be made capable in support of foreign missions is as yet but dimly perceived by reason of the dominant spirit of self-interest confirmed in them by the great law of self-preservation in which they have been so rigorously trained. Lessons in the grace of giving rarely embrace more than this: Pay for what you cannot do without. So, debarred, as they have been, the blessing of a "liberal education," we expect little of them in the direction of pure benevolence; and verily, we are not often disappointed. Let the Church take away from the school occasion for self-seeking, and it may readily be taught that the end of giving is not gain, but *giving.*

Definiteness.—The officers and teachers having in conference decided upon the objects for which it is desirable the school should contribute, let these be distinctly stated from time to time, and let the per cent. of collections devoted to each special pur-

*"Asheville, N. C., Sept. 21, 1882.— . . . The Sunday-school class is doing what it proposed. We give $75 per annum to missions, and $15.00 to literature." (Extract from a private letter to the author.)

pose be definitely understood. Do not suffer any to forget what the collections are for, why needed, and when expected. But do not inflict speeches upon them; beware especially of "that same old speech." Talk to the point, and stop. Put the matter always in a new light; or, wanting time or talent, put the schedule of collections on placard, slate, or blackboard, and let it tell its own story. Most men who "lift collections" talk too much about money. The amount given is always in proportion to the indorsement of the cause. Get that, and the money will come if it is within reach. One collection taken to feed or clothe a poor family in the neighborhood, to establish a mission-school, to educate a heathen child, has in it more educational power than a dozen ordinary occasions of indefinite giving. Will our benevolent boards who look to Sunday-schools for help never take a hint? Do they know the value of autograph letters from "our missionary;" of photographs of "the little girl we are sending to school in China;" of "the church we send money to in Mexico;" of the thousand and one like things which children would so delight in as evidence of the reality of their service?

Weekly Collections.—The best system ever adopted for securing Sunday-school contributions is that of regular weekly collections. That it *is* best every intelligent Sunday-school worker knows. It

has stood the test of experience. It is simple, sensible, scriptural, and successful. As a system it meets every requirement. Still, there are hundreds of schools that have never given it a trial. "It does very well in town, but it will not work in the country," is the saying of some who are easily satisfied. As if "country people" were lacking in common sense! Is n't it high time to stop the circulation of such gratuitous slander? Among the many other shallow reasons for refusing the plan is this: "We are afraid it would drive poor people from us." And what follows its rejection? A ridiculous begging expedition is set on foot; the Scripture lesson is every now and then sacrificed to speech-making and "passing the hat;" a big supper is given (?), and "grab-bag" proceedings duly sanctioned; or, in the absence of such expedients, the officers and teachers foot the bills under protest, and, with heroic exceptions, grumble mightily about it afterward. And more of the aforesaid poor people—for whom such tender concern is expressed—are annually driven out-of-doors by the collapse of schools where such absurdities prevail than by all the regular weekly collections that have been taken since the first. The exact truth is, the schools that bring in most of the poor, and hold them longest, are those which provide most liberally for them by a system of weekly collections.

The gravest objection that can be brought against this plan is that it uncovers stinginess, wherever existing, by affording every one the plainest opportunity of contributing what he ought. Properly explained, its equity is unmistakable, and once understood no open-hearted person, however poor, will take exceptions to it. Once established, it will soon be proved that all the fears expressed were utterly groundless. It might be well for those who are so afraid of this just system to consider whether in its absence there is not an alarmingly fair prospect of training the young people to "sponge" on the Church for all they receive from it, and—using plainness of speech—of raising up a large crop of "dead-heads," of which there is no lack in the Churches that they should be multiplied by cultivation. Who in this gospel-favored land is so poor as to have *nothing* to give to the cause of Christ? Taking as a standard "a certain poor widow," whom the Master has immortalized, is there one in a hundred? Out upon the abominable sentiment that credits the humble poor who frequent our churches with ability to support themselves during the week, and that *pauperizes* them when they enter the house of God on Sunday. Indulged under the guise of charity, it is as cruel as the grave, subverting the fundamental law of Christian citizenship — individual responsibility. Establish equal rights and

privileges by affording equal opportunities for giving, and the ever-watchful Jesus, "sitting over against the treasury," may again and again be heard whispering to his disciples in your school, as some poor widow's child casts in a penny, "*More than you all.*"

Minor Details.—It is desirable to cultivate regularity of habit in giving. To this end let the treasurer be provided with copper pennies in amount sufficient to make change for all who are not able to contribute more than one cent at a time. If these cannot be had, printed "checks," or tickets, may be used. Small verse-tickets, given a certain value by the treasurer, will answer the purpose, and are very cheap. Change may thus be reduced to half a cent if need be.

A superintendent of our acquaintance makes an annual estimate of the amount he wishes to raise during the year. This being announced, every member of the school, by voluntary assessment, agrees to pay a certain sum. The amount required having been subscribed, pennies are furnished, weekly collections are taken, and the money comes without a bit of trouble. Our friend the superintendent, who as a steward of the Church is charged with collecting the preacher's salary, says if the old folks would pay that as promptly as the children in the school do their assessments, it would

be more to his liking, and vastly better for all concerned.

The Use of Envelopes.—In all that has been said, this feature of the system proposed has been contemplated. Without it weekly collections in the school are open to serious objections, and in many places would prove a disastrous failure. The use of envelopes is so important a part of the plan that we would hesitate to recommend it without them. With their introduction every objection vanishes. Printed envelopes, prepared especially for this purpose,* may be had for a trifle; or the treasurer may get them up with a pen, ruling in squares to represent each Sunday of the quarter, dating along the margin, and writing the number of class and name of teacher across the end. These having been distributed previous to the opening of the session, the teacher, after the roll is called, gathers the contribution of the class, puts it in the envelope, and, marking the amount in the appropriate square, places it where the treasurer can get it at any time without attracting attention. Collecting the envelopes, the treasurer counts the money to see that there is no mistake, enters upon his book the amounts to the credit of classes contributing, foots up the items, and is ready to make his

Report.—In most schools the contribution of

* See page 503.

each class should be announced; in those where there are classes of poor children, who would be humiliated by the contrast between their meager offerings and the larger gifts of others in good circumstances, it must not be done. In this case let the total only be read, and if any need stimulating to increased liberality, the end can be reached by furnishing each class with a written statement of account monthly, and by private conference with the teachers. If he be a man of discretion, the wisdom of the superintendent will be sufficient guide in all these things. Further suggestion would be lost upon any other.

CHAPTER III.

THE LIBRARY AND ITS MANAGEMENT.

Reading influences character, which in turn determines conduct and destiny. Its effects upon the soul are wrought by processes as silent and as certain as those through which seeds germinate, plants grow, and harvests mature. All of our young people read. The intellectual appetite in youth is as constant as the physical, and as imperious. Swift desire, under the spur of opportunity, overrides the judgment. Impelled by pangs of mental hunger, young people, wanting in discrimination, will devour any thing that comes to hand in the shape of reading-matter; so it suits the taste and fills the mind, the question is settled. They want something to read, and, good or bad, they will have it.

Good literature blesses; bad literature blights. The difference is that of food and poison; but, as a rule, there are no external signs by which it may be detected. The title of a publication is not to be depended upon as an indication of its quality, any more than the style of type or binding. The druggist dispensing a dangerous article labels it in a peculiar way, that no harm may result. The skull and cross-bones on a package sent out by him give emphatic warning of

the deadly nature of its contents, and parents are not satisfied with cautioning their children against it. To make assurance doubly sure, they put it out of the reach of them. But unscrupulous authors and publishers issuing pernicious literature employ no ghastly symbol of moral death to designate its character. The amount of pestiferous reading-matter thus dispensed daily, in the shape of periodicals, can only be estimated by the ton, and in book-form by the thousand. Domestic prohibition and ecclesiastical indictment are of themselves ineffectual barriers against so great a flood. To keep these insidious publications out of reach of our young people is, under present conditions, a sheer impossibility. They can get them, if they wish to; they can read them, if they will. So, to tell the whole truth, they do get them, read them, and are being poisoned by them.

Why do our young people read so much trashy and vicious literature? "Because our young people are so bad." That is the cut-and-dried morsel of argument which is rolled as a sweet seek-no-further answer under the tongues of many. With all the deference due this venerable and highly respectable subterfuge, we venture to suggest:

1. Our young people, in a general way, read such literature because it is interesting to them. In their

choice of reading-matter, the important question usually is not whether it is characterized by the absence of moral teaching or the presence of its opposite, but simply this: "Is it interesting?" They read not with a definite intention of being made either better or worse, but from a desire to be entertained, modified more or less by a desire to learn something new. Taking advantage of this fact, shrewd, unscrupulous publishers, for the sake of gain, spare neither money nor pains to make their wares attractive to their principal customers—the young.

2. Another reason why they read so much of this kind is because "it is handy." It is everywhere; it is cheap. They can easily borrow if they do not choose to buy. Now,

Why do they not read more good literature? In addition to inferences which may be drawn from the facts just recited, we answer:

1. Because much of it is uninteresting to them; and that not because it is good and they are bad, but because, good as it is, it was not intended for them—it is not adapted to them. Neither those who wrote it nor they who published it ever expected it to be read by them.* Again, much that is branded "For the Young" is good but gloomy

* Some who dispense huge theological boluses from the pulpit are less discreet. They "expect all the children to stay for preaching." Do they really?

stuff, ground out in hours of enforced leisure, by well-meaning but mistaken persons of pious dispositions and dyspeptic tendencies. Young people are sharper critics than they get credit for. Neither the reputation of an author nor flattering "notices of the press" can warp their judgment in favor of a book of this class. Sound as to principles it may be, yet, false as to style, their condemnation of it is expressed in an unmistakable way—they refuse to read it. The most significant marks of juvenile approbation are thumb-marks. When these fail to appear beyond the first dozen pages of a book, the fateful verdict, from which there is no appeal, is pronounced against it. Like the unripe fruit of the *Dyospyros Virginiana*—better known as the persimmon—one taste is sufficient. Reading a paper or a book, as before remarked, not on account of its goodness or badness, but mainly for the interest it excites in them by reason of the style in which it is written, young people choose that in which this attractive element predominates. Fortunately for them, there is now a host of Christian writers devoting their choicest powers to the production of works at once helpful and engaging. They have realized the fact that goodness is not synonymous with dullness, nor badness with brightness. But—

2. It must be admitted that the supply of good literature, adapted to the capacity of young people,

is limited as compared with that which must be classed as doubtful and dangerous. Grade for grade, the proportion of publications which a well-informed and conscientious person would *not* advise them to read is largely in excess of that which he would feel safe in recommending. We cannot say that those who would have had it otherwise are to be held to account for the existence of this deplorable fact; but we do say that they are largely responsible for the alarming proportions it has been allowed to assume. If, for example, the vigorous and wholesale denunciation of novels and novel-readers, to which our young people have been treated, had been accompanied by the vigorous, systematic, and Christian efforts that should have been made to supply them with something better, the progress of this tremendous evil would have been checked. No discerning mind can fail to perceive the fearful mistake that has been made at this point. Not only has the evil thus so vainly opposed overtaken us, but it has brought in its train others more malignant, which overshadow us as a curse. How much of domestic, Sunday-school, and pulpit teaching is constantly being neutralized by it, God only knows. To the extent that hurtful reading-matter is circulated in excess of that which is pure and wholesome, by so much are the chances against the spiritual welfare of our young people.

3. Still another reason why they do not read more good literature is that they have not been trained to do so. Like many other things, this of reading is largely influenced by habit. Children accustomed to the right kind at home form a taste for it. If plentifully supplied, they are not likely to crave that which is pernicious as they grow older. Too many parents seem to think they are doing their whole duty when they shelter, feed, and clothe their children. This they call taking care of them. On occasion, they buy text-books for them, and send them to school. The farmer's horses are sheltered, fed, curried, and blanketed. This he calls taking care of them. On occasion, he harnesses them, breaks them, and puts them to work. The distinction in treatment must be admitted; the difference is of doubtful proportions. Children have souls, and their souls have needs as actual, as urgent, and as constant as those of their bodies. Being properly fed, they grow, increasing in wisdom and in favor with God and man. Deprived of nourishment, they are dwarfed and unfitted for noble service. There are thousands of young people in our midst to-day whose parents have never bought a single dime's worth of literature for them. Take the inventory: a Bible, a handful of school-books, a few old dry, musty volumes of a former generation, a few more marked "Pub. Doc.," a

patent medicine almanac, a political newspaper (run in the interest of party certainly, possibly containing the vilest of advertisements, and rancorous articles weekly, savoring of emanations from below)—these are the chances of such young people at home.* Once abroad, they will find forbidden fruit on every hand. Prohibition in such a case will not prohibit. Rather than starve, they steal, and risk the consequences; and that is what a great many of them are actually doing. Uprooted error is not exterminated except by planting truth in its place. Lecturing young people on what *not* to read, without a corresponding effort to furnish them something better, is an insult which will surely be avenged. Having sown the wind, the reaping of the whirlwind follows. The reading of pernicious literature cannot be suppressed by empty anathemas; it must be supplanted by toilful cultivation. In short, if we want our young people to read good literature, we must make the supply equal to the demand. Parents need to be taught that it is as much a duty to give their children something to read as it is to give them something to eat; that food for the soul is to be included in the idea of

* If a new volume should be added, credit is probably due to that ubiquitous, eloquent, pertinacious, and much-abused person, "the book agent," or a circuit-rider on short commons.

family supplies, and that it should be bought and paid for as cheerfully as food for the body; that he that provideth not thus for his own, and especially for those of his own house, hath denied the faith of the gospel pertaining to the superior value of the soul, and is, practically, worse than an infidel who, accepting the doctrine that "man shall not live by bread alone," gives his children books as well as bread.

Brethren of the ministry, have we dealt faithfully with our people along this line?

A Plea for the Sunday-school Library.—If we expect to hold the young people, we must perfect the title under which we claim them. Sunday lessons must be supplemented and reënforced by week-day reading. Preöccupancy of the mind is a strong point in the law of spiritual possession. If we would save our pupils from the influence of bad books, we must supply them with good ones; and if we are sincerely and intelligently concerned on the subject, we will furnish them to the extent of our ability. Good books, aside from the danger to be averted, are a power for good, and the Church ought to avail itself of this potent agency for educating, refining, Christianizing. Think of the opportunity afforded in the eighty-four thousand seven hundred and thirty Sunday-schools in the United States! What a mighty tide

of influence, if each of these, as a living fountain, were sending down through the homes of the people a stream of bright, pure, health-giving literature! But alas, how many of them are, in this regard, but broken cisterns, from which the children turn away to slake their thirst at the polluted waters of the world's providing! Incredible as it may appear, comparatively few Sunday-schools are supplied with circulating libraries. So far from being the rule, they are the rare exceptions. Is there one school in twenty so furnished? This writer doubts. Those whose attention has not been given to the matter would be amazed if the extent of this destitution should suddenly be brought to light. There is every reason to believe that a vast majority of our Sunday-schools, aside from lesson-helps, do not send out a single page of religious reading-matter from one year's end to another. Let those too poor to do better be pitied and provided for by the Church. Let those that are in this condition of deliberate choice—and there are multitudes of them—be brought to see the consequences of their folly. He who trusts to statistics for information on this subject leans upon a broken staff. Bibles, music-books, question-books, books coverless, books without beginning or end, good old dry-as-dust books, that even the good old class-leaders refuse to read—the moldy bones and crusts of a feast spread once upon a time for young

people who are now fathers and mothers in Israel —these are all paraded annually as "Volumes in Library." No, brother, don't trust the statistics. Schools that have not spent a dollar for library books in ten years send up handsome reports of "volumes in library." The unsuspecting preacher takes somebody's word for it, or, in a pinch, copies the figures of last year. The accurate and capable pastor does not; he looks into things—and, among others, the Sunday-school library.

Good books—books interesting and instructive, books adapted to the wants of our young people—are sufficiently abundant to supply every Sunday-school in the land. We can get them, if we wish to; we can get our pupils to read them, if we will. There is money enough in the Church to compass the one, as there is piety and intelligence enough, if properly directed, to accomplish the other of these objects.

Periodicals.—Sunday-school papers serve a valuable purpose, but they can never supply the place of books. Most of them are gotten up expressly for little children; pupils in their teens do not relish them. There is a pressing demand for something of a higher order for the use of this latter class. The religious press should furnish it at once.

How to Get Good Books.—A library hav-

ing been determined upon, and the money collected to pay for it, the next thing is a judicious committee—of not above three persons—on selection and purchase. Speaking from a good deal of vexatious personal experience in such work, we would advise the committee to take this course:

1. Enter into correspondence with a publishing house, or dealer, entitled to your confidence and patronage by reason of facilities, fair dealing, experience, and ecclesiastical relations.

2. State the amount you wish to invest—cash payment.

3. Give the number of pupils in each lesson grade.

4. State whether the books are wanted for the entire school, or only certain grades; and, in general terms, indicate the size and style of volumes desirable.

5. Mention the titles of any books you wish included in the order.

6. If ordering additions to an existing library, send a catalogue of books on hand, or otherwise designate what you do *not* want, that duplicates may not be sent.

7. Make your order *conditional*—the firm to select and forward the books, you retaining the privilege of returning such as, on examination, the committee do not approve. Where large orders

are made, and transportation is quick and safe, those dealing in such supplies may, if requested, send books outside of the order, *on selection*, with the privilege of returning. The advantages to the committee are thus largely increased.

How to Hold the Books.—The loss of books has been a source of much annoyance and discouragement. Under the methods commonly employed, libraries that should do good service for years are within a few weeks scattered to the four winds—utterly wrecked. Sometimes they vanish like the mist, leaving not a single trace behind. It is not strange that Sunday-school workers, liberal as they are, should express themselves as "tired of buying books." Under such circumstances, they are hardly to be blamed for abandoning the library altogether. Now, is there any plan by which the books can be held? There is, and we will presently explain it; but, let it be understood in advance, it is not automatic—it will not do the work of itself. It is simple in its operations, and successful as to results in the hands of those who are seriously in earnest. Books not worth holding are not worth buying. On the supposition that they are worth both, we recommend what we deem the best plan for schools generally. It is known as

"The Pigeon-hole and Card System."

As here presented, or with slight modification, it is, we venture to say, employed in every school where books are held. It costs something at the beginning; it is worth, in the long run, all that it costs, and more—it will save the library.

The library-case must be a practical expression of this idea—a place for every book, and every book in its place. Instead of open shelves, pigeon-holes should be fitted up after this fashion:

In grooves cut in shelves above and below insert thin partition-strips, two inches apart. Tin may be used, but wood is better. Cigar-box stuff may be utilized for this purpose. The pigeon-holes should be large enough to admit the books easily, space being left at the top to facilitate handling. Number them plainly, from the upper left-hand corner of the case. Give each volume its place and corresponding number. Numeral labels, ready gummed, are very convenient, and cost but ten cents a hundred.

A catalogue is now to be made out in alphabetical order, the library number of each book pre-

ceding its name and the number of its pages—in this manner:

No.	Name.	Pages.
49	Self-help	422

One or more copies of this catalogue will be needed for the use of each class. They are better in print, but, on the score of economy, may be written. In a graded school, owning an extensive library, the books are classified in separate catalogues for the use of the different departments. A catalogue may be given to each scholar, so that selections may be made at home.

Cards.—Two kinds are required—one to be used by scholars in ordering books, the other to be used by the librarian as a check for each book issued.*

Selecting the Books.—We will suppose that each scholar has been furnished a card containing his name and class number. On taking his seat, before the opening exercises have begun, he will find a catalogue at hand, if not furnished for home use. Making selections from the list of titles, he writes in one square of his card the several corresponding library numbers designated in the catalogue. All having thus made their orders, the cards of each class, together with the catalogues, are placed within reach of the librarian passing along the aisle.

* See specimens, pages 504, 505.

Filling the Orders.—At the conclusion of the opening exercises, the librarian collects the cards, class by class, takes them to the library, and places them in packages before him. His library cards, or checks, are similarly arranged. Beginning with Class 1., he sees that George Heap's card calls for book No. 49. Taking the book from the case, he cancels the order for 49, and slips the card into the book, leaving the address exposed. Then canceling the date on the margin of the library card bearing George Heap's name, he puts it in pigeonhole 49, in place of the book, as a check against the borrower. If 49 is out, another number called for by the card is issued. Hence the propriety of several orders on the same card. Arranging them in class packages as he proceeds, when the bell taps for closing the recitation the librarian is ready for

Distributing the Books.—The process is quite simple. The package belonging to each class is handed to the teacher, who, after dismission, gives each scholar the book indicated as his by the card contained.

Books returned should be handed to the librarian, or deposited in a certain place near the entrance-door, as he may direct. A receptacle divided into compartments is employed where it is desirable that the books of each class be kept to

gether. When the returned volume goes into its pigeon-hole in the library-case, the borrower's check comes out, and cancels the claim against him. Librarians working at the case must not be interrupted. Silence secures accuracy.

Advantages of this System.—Punctuality is encouraged: orders for books must be made out before school opens. Confusion and interruption of the lesson are avoided. Time is saved—one minute sufficing for the distribution of books in the largest school. The books are held, and money saved. The librarian can tell in an instant how long a book has been out, and by whom taken. Notice can be served upon delinquents, verbally or in writing. The system is very simple and effective in all its operations, and to be appreciated needs but to be seen. Last, but not least, it discountenances a species of embezzlement which, under the temptations of looser methods, has been practiced until it has taken on the gloss of respectability. To allow pupils to keep books which do not belong to them is to train them to dishonesty.

Other Suggestions.—Teachers should familiarize themselves with books in the library, that they may be able to assist scholars in making selections.

Cards should be issued by the secretary only, under orders from the superintendent. Exercise

due caution in extending library privileges to transients, or "floaters."

SERVE NOTICE regularly upon such as do not return books within the prescribed time, and furnish the superintendent with a list. In the case of absent scholars, notify teachers. Scholars should be held to account for wanton injury or loss of books. Suspension of privilege for this cause should occur more frequently than it does.

MUSLIN BINDINGS may be preserved from the attacks of insects by scattering pulverized borax, or insect-powder, in the case.

A GOOD LOCK, that everybody's key will not fit, suits the case exactly.

MUSIC-BOOKS are hardest to hold. Paste on the outside of covers a colored label, three by five inches, containing something like this, in large, heavy-face type:

THIS BOOK
BELONGS TO
CHURCH STREET SUNDAY-SCHOOL,
M. E. CHURCH, SOUTH.
Taking it from the school-room is positively forbidden.

It should be the special duty of one of the librarians to take care of this property, counting weekly, and reporting losses promptly to the superintend-

ent. Take immediate steps to recover what is missing, and to check further smuggling. Let those who are able buy for home use. If exceptions are made in favor of the poor, have the librarian take a receipt, obligating returns for use in the school every Sunday. This is no trivial matter. Recklessness here blunts the moral sense of pupils, and breaks the influence of the school by robbing it of one of its chief attractions — good singing. The school and all of its belongings being consecrated to the worship and service of God, the wise superintendent will see the propriety of using a counter-irritant when symptoms of scribbler's itch are developed in the pages of the music-books.

(P. S.—The reader is expressly cautioned against limiting this hint to the Sunday-school service.)

Periodicals should be folded in class packages, and distributed at the same time and in the same manner as the books. Keep the surplus in good condition. Give away all you do not need. Get preachers, lawyers, and merchants to assist you in putting "old papers" where they will be appreciated and read. Don't allow them to accumulate as rubbish in the library, on top of it, among the benches, in the pulpit, on the communion-table—as the slovenly manner of some is.

Primary Department.—The library for this grade should be separate and apart from that of

the main school, and in charge of a special librarian if the class be large. Where catalogues cannot be furnished for making selections at home, the librarian must issue the books and keep a record. By charging plainly, and canceling so that figures remain legible, he can without difficulty avoid giving a pupil the same book twice. Issues should be charged in columns under date at top of record-page. Slip into each book a card bearing the name of the scholar who is to receive it. All being provided for, distribute books at close of school—retaining the cards.

CHAPTER IV.

SPECIAL OCCASIONS.

Their Propriety.—That is a fortunate school which has a corps of officers and teachers gifted with ability to make the regular weekly exercises of the school constantly attractive and profitable. The history of by far the greater number is that of a melancholy tendency to dull routine—a kind of gravitation which, unchecked, eventuates in a form of godliness without the power. "Our school is going down," is the popular way of expressing this condition. "It is dead," is the by no means uncommon sequel. "If," as has been truly said, "order is heaven's first law, variety is the second." Both are essential to Sunday-school life. A thing may be ever so good, but when it comes to be "that same old thing over and over," people tire of it and demand a change. This is especially true of young folks, and it is not from perverseness either, but from a deep-seated and beneficent law of our being. To attempt its subversion in the operations of the school is the height of folly. Having treated of this matter somewhat at length in its relation to the ordinary processes of the school-room, a few words will suffice with regard to some specific phases of its development.

Quarterly Meetings.—Special exercises

monthly are often undertaken and soon abandoned. Frequency destroys the charm of novelty. The interest excited at the outset cannot be sustained without such a draft upon the school as diverts its energies and defeats superior objects. Once in three months is often enough. This affords ample time for preparation without embarrassing regular work. On the contrary, it may be directly promoted by making the quarterly lesson review the principal feature of the occasion. In all that is here suggested, the presence of the congregation by special invitation is taken for granted. "Examinations" belong to the ordinary work of the school. Here an audience is to be entertained and profited. Bear this in mind. Variety must be studied. Plans must be adapted to the circumstances of the school. Classes should be notified in advance of the part each is to take. Give little folks easy lessons. Be thoroughly prepared for what you propose doing, so that it may be executed without hesitation or embarrassment. If necessary have rehearsals on week evenings, with the distinct understanding that the attendance of spectators is not desired. Talk much, without telling much, of what you have in preparation. Excite curiosity, and the people will come; give them something really enjoyable, and they will be glad to come again. The order of exercises is suggested in the following schedule.

Schedule.

1. Song.
2. Scripture-lesson and prayer.
3. Song.
4. Review classes 3 and 8. (Ask teacher of No. 3 for topic of first lesson of the quarter; the class for the golden text; question class on leading points. Class 8 takes the second lesson, and so on.)
5. Recitation.
6. Review classes 5, 4, and 2.
7. Select reading.
8. Review classes 10, 9, and 7.
9. Song.
10. Review classes 1 and 6.
11. Reports and remarks by pastor, superintendent, and invited speakers.
12. Dismission.

The singing should be spirited. Introduce solos, duets, quartets, not omitting popular choruses, nor forgetting to say, "Let all the people sing."

The recitations and readings must be in good taste, adapted to the occasion, and delivered in a befitting manner. Guard against ostentation and noise. The "wee ones" should have a part either singly or in concert.

The reports read by the secretary and other officers must be to the point. Do not tax the patience of the assembly with a long array of figures which cannot be remembered. Show what you have been doing during the quarter by comparison with previous reports.

Remarks must be limited. Ring speakers down when their time is out. Pathos and chaste humor,

moving to tears and smiles, are well enough, but not at the expense of solid truths. Appropriate references to facts brought out in the reports are always in order, and should never be omitted.

Brevity. Make a close calculation of the time your programme will require. Cut it down to one hour. Send the people home wishing that you had continued longer rather than that you had quit sooner.

Time and Place. In the church, Sunday evening, by consent of the pastor, is best. Any thing not appropriate then and there you had better let severely alone. "Do all things to the glory of God."

The Benefit.—Properly conducted, these quarterly services are a power for good. They become rallying-points for the school, the Church, the community, in the cause of Christian education, as well as points of departure in pursuit of larger results. Such meetings would infuse new life into many a dispirited school, would save many from suspending and dying. If you have never done so, try it. You will be delighted; but be careful lest it become a hobby and run away with your judgment. The danger at this point is not imaginary.

Anniversaries.—Varying the programme to suit the more unusual and important occasion, the yearly meeting may be made an event of great interest. In some places all the schools unite in

commemorating it. Thus, in the spring of 1882, the Sunday-school people of Brooklyn, New York, celebrated "Children's Day" by marching in procession fifty thousand strong! Who for such a spectacle would not be stronger in faith, in hope, in charity?

Picnics and Christmas festivals wisely managed may be worthily employed as incentives in Sunday-school work. That they frequently cost more then they come to, it is idle to deny. This always occurs when they are carried beyond the bounds of religious propriety; when they are made extravagant feasts in the midst of a famine. The school without library, papers, maps, charts, blackboard, short of Bibles, Testaments, music-books, lesson-helps, possibly without a stove or fuel to keep itself from freezing to death, spending all it can command on "a grand excursion"—this illustrates the latter idea. Christmas presents under similar circumstances are equally inappropriate. Indeed, the whole question of Sunday-school Christmas presents is under shadow of doubt in the minds of those who have had most experience in this line. They are a fruitful source of disappointments, jealousies, and general disaffection. The safest way is to have none of them. An attractive concert exercise, followed by a distribution of choice candies, nuts, etc., in paper bags—treating all ex-

actly alike—is recommended as the most approved substitute. Skillfully managed, this always proves satisfactory.

Concerts.—These for special reasons are sometimes desirable. A variety of exercises conveniently arranged for such entertainments are published in leaflet or tract form. While some of them are in bad taste, others are admirably calculated for both pleasing and instructing. By substituting familiar songs, and making such other slight changes as are necessary to adjust them to local conditions, they will be found quite valuable. Guard against sensational effects as a leading object, if you would secure the blessing of the Master's presence.

Children's Meetings.—Prayer, inquiry, and experience meetings for the especial benefit of the Sunday-school children are often productive of the happiest results. We are persuaded that but for our pride of unbelief they would be more frequently held. We talk much about the duty of bringing the children to Christ. So far so good. Now in the dear name of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God," let us by special effort bring them while they are yet willing, and while yet the arms of our faith are strong enough to carry them. If we bring them

to Jesus he will take them up in his arms, put his hands upon them, and bless them as aforetime. We cannot save them. He can. Why do we not bring more of them to him? One substantial reason is this—our methods are defective. They are stereotyped, they are exclusive, they are for grown folks. The children are virtually forbidden, and the Master is "much displeased." Special processes must be adopted if we would see them in his embrace. They must be brought *as children* in home-like ways that will suggest themselves to every child-like soul-seeker.

CHAPTER V.

TEACHERS' MEETINGS.

For what purpose? Mutual assistance in developing the facts and principles of the next Sunday's lesson; in acquiring correct methods of teaching; in shaping and directing the affairs of the school; these are the principal objects.

Of what benefit? It is quite unnecessary to discuss this question. No one who brings the light of reason to bear upon the subject can fail to perceive that such weekly conferences—intelligently conducted—must make better officers, better teachers, and a better school. The conviction is inevitable; every school should have its teachers' meeting, if such a thing is within the bounds of possibility. The duty is often refused; but seldom, if ever, denied. With the local circumstances limiting its performance we can have nothing to do. Any question on that score must be left to the individual judgment under the dictates of the individual conscience.

Time and Place.—The best time is early in the week; the best place that in which most teachers can be brought together. In the nature of the case, no definite rule can be given. In some instances meetings can be held in rotation at the homes of officers and teachers on week-day even-

ings. This is preferable in many respects, but not always practicable; in which event, they may be held in the church on Sunday afternoon, or, where nothing better can be done, at the close of the weekly prayer-meeting. The considerate pastor will do what he can to prevent the interruption of this appointment by other Church service.

The Session.—Forethought on the part of the superintendent will do much toward making the meeting a success. Personal appeals are necessary to secure the attendance of some; if in the evening escorts must be provided for ladies, the room must be rendered comfortable, plans matured for occupying the time most profitably, etc.

How Conducted.—The meeting should be under the direction of the superintendent. If he is not at first competent to the task, he may soon become so by diligent effort. He should not be satisfied with himself short of such qualification. But it does not follow that he is to exercise his prerogative as leader in an exclusive way. However capable he may be, such a course would be most unwise, especially where there are others quite as efficient as himself. His leadership will be wide of the mark if it fails to recognize that quality in some and develop it in others. In the study of the lesson, and in the presentation of the best methods of teaching, he should avail himself of

suitable opportunity for bringing the pastor and successful teachers to the front. Regular rotation out of compliment to teachers is rarely satisfactory; never adopt it at the outset. Those who are to lead should come prepared for that duty. Begin the session with prayer. Open promptly, proceed with animation, close on time. Dawdling, dragging along, and hanging on, have killed many a promising young teachers' meeting.

The Lesson.—This should always be first in order. Read the text carefully, note its connections, make an analysis of it in order to get the general subject distinctly before the class. Now bring out the facts and doctrines, clearly, concisely; pass at once to a consideration of what may be obscure, discuss difficulties as thoroughtly as possible, use all the helps at command, and proceed to practical lessons. Suppress all controversy that does not lead in this direction. Knowledge of the text is valuable only as wisdom gives it application. Keep the class busy; recapitulate the main points at the expiration of time allotted to this exercise, and turn attention upon methods to be pursued in teaching the lesson. Such questions as these may be propounded: "Miss A., how do you propose to gain the attention of your class?" "How will you introduce the subject, Brother B.?" "The language in verse 14 is obscure; the children in your class

will hardly comprehend it, Mrs. R.; can you put it in simpler form?" "Brother G., how will you develop the idea in verse 15?" "Does Miss S. see in the lesson any thing of special importance to her class of boys; if so, what?" "The principle set forth in verses 20, 21 is capable of illustration from daily life; in what way, Brother C.?" "Mrs. F. apprehends difficulty in explaining the language of the Saviour in verse 24; can any one suggest a method by which the true meaning may be made plain to the little girls in her class?" "Brother K. will please give us the plan he proposes to follow in instructing his class of young men next Sunday, and the practical applications he will make."

Special topics, relative to the teacher's office and work, should be occasionally discussed; for example, habits of personal study, recruiting the class, holding the scholars, securing attention, scholars' preparation of the lesson, etc. The superintendent should also develop the opinions of the teachers with reference to the general management and interests of the school. There is one question of vital importance which should in some form be frequently brought up in the teachers' meeting. Is there any manifestation of special religious interest among the scholars? Let it never be lost sight of.

Business Affairs.—The three departments—legislative, executive, and judiciary—are essential

to good government in the Sunday-school. It cannot do well if these be not incorporated in its system. It does best where they are brought into healthy and harmonious exercise. All legislation affecting the material interests of the school should proceed from the officers and teachers in joint assembly. It is for the superintendent and his subordinates to see that the will of the school thus expressed is faithfully executed; while the Church, through her official representatives, takes cognizance of the legality and propriety of the actions of both. No business transaction is strictly legitimate which does not in some way receive the sanction of the joint board, and without such board, regularly convened, a school is radically defective in both organization and government. Superintendents who complain that they "have to carry the whole school" have—except in the rarest instances—only themselves to blame. They have usurped functions which do not belong to them. There is only one thing worse, and that is thrusting affairs upon the school in committee of the whole. Keep the discussion of business out of the school, dispose of all transactions of this character in the teachers' meeting, and it will be found that "keeping up a Sunday-school" is not the soul-crushing task it is often represented to be.

Difficulties.—It is easier to start a teachers'

meeting than to keep it going. A momentary enthusiasm may be sufficient for that, but this will require both faith and patience in large degree. Let it be so understood at the outset. The novelty will wear off, and the burden will probably be devolved upon the shoulders of a few. If the superintendent find the whole responsibility resting upon him, he need not despair as though some strange thing had happened unto him. If he bear himself bravely as a man of God intrusted with a great work, he will find himself strangely enabled in the performance of it. If he determines by God's grace to succeed, he will not fail, though sometimes only two or three out of a score of teachers keep the engagement—there is Another who has promised to be in the midst; his presence affirms success.

CHAPTER VI.

THE SERVICE OF SONG.

Its Uses.—It is chief among the attractions of the Sunday-school; it is indispensable. It develops God-given musical talent in a wonderful way; it carries the gospel on wings of melody into hearts and homes that else would never receive it; it trains the young for service in earthly sanctuaries, and for the grand chorus of redemption in the bright beyond. If it is not made available in connection with the preaching-service, it is the preacher's fault; he lacks capacity or purpose. The benefits conferred upon the individual, the home, the Church, the world, by the simple melodies of the Sunday-school, are beyond computation. Like every other good thing, this is liable to abuse; it has not escaped—its perversions have been many and grievous. Some of these have been indicated elsewhere, others will be brought to view in remarks following.

In the School-room.*—The singing should be the very best of which the school is capable. It should have an ample supply of music-books. There is no lack of them in the market. There is only one difficulty in getting them—they have to be paid for in cash. A school too poor to pay ought

*See page 296.

to be helped; and the pastor ought to beg for it if need be. A school that is too stingy to buy plenty of music-books is too mean to live long. Get note-books for all who need them, those without notes for the little people, and when you have them hold them. All this is easier said than done, of course; but the point remains—it can be done; and if it is not, let the blame fall where it belongs—with those whose business it is to do it. Don't pack it off on the children.

An Abomination.—A self-constituted choir—a select few, serenading "the small fry" of the school. We plead for the long-suffering little folks. Give them a living chance. Don't "scrouge" them out. Sing something they know, until you can teach them something new. Read the piece; have the children read, or recite, after you until the words are familiar.

Rehearsals.—Good music is the result of faithful work; the school to sing well must practice diligently. Let an hour of each week be set apart for this purpose, and marked improvement will soon be seen. If time must be taken when the school assembles in regular session, then by all means let it be *before*, not after, the recitation. A musical drill, or dress-parade, at the close of the lesson is the dead fly in the otherwise excellent ointment of many schools. If it must be at the

close of school, *close* the school in due form—then sing. It is, by all odds, best to practice at another hour. In some places Sunday afternoon furnishes opportunity. Choose a time when the children can be present, and make it a point to have them come. Have a time to begin, a time to rest, a time to close, and having a schedule stick to it. Seat the school compactly about the organ, or leader, the little folks in front—grouping the various parts. Open with a familiar song, to get "in tune." When attention to business has been secured, try a new piece; follow it with an old one of the school's choice. If after a fair trial you find a new piece unpopular, run your pencil across that page; the composer may be a master, and you may be delighted with the music, but if it does n't strike the school that way you had better give it the go-by and say nothing further about it. The school knows what it likes better than you do; that is, if the writer's experience is worth any thing. Musical experts will go too fast for the average; hold them in check, else you will have them clamoring for a new book just as the body of the school is beginning to enjoy what has been learned, and before the half that is relished is fairly tasted. The facility with which some schools sing out the old and sing in the new is enough to make an operatic star turn pale by contrast. Singing in good time is of first impor-

tance. Insist upon it. Call a halt in the middle of a verse if carelessness is observable. The bigger the noise the better the music, seems to be the rule with some. For pity's sake, brother, break it up if it prevails in your school. Harmonize quantity with quality; sing a piece in the spirit of it; study the sentiment, be governed by it, teach it; show the school the difference between "Almost persuaded" and "Halleluiah, 't is done." Do not snub intelligence and pervert the taste of the young people by making choruses of solos, trios, duets, and quartet music; render the thing as the composer indicates in the notes. Sing without the organ occasionally, to prepare for an emergency that is likely to confront you in the school-room. Train your people to a reasonable independence of the instrument.

Recreation.—Midway between the opening and closing of the rehearsal, give a breathing-spell of five or ten minutes. There is music in a rest of this kind, if the singing has been kept up steadily as it should be. During this interval impose no restraint except such as may be due to time and place—as in Church on Sabbath. Harmony will be improved by sociability. Resume promptly, practice vigorously, and stop short at the appointed time.

Order.—Rehearsals should always be conducted under the eye of an officer of the school. It is

the leader's business to train the school in singing; that will sufficiently occupy his attention if he does his duty; keeping order must be left to some one else. Have a positive understanding that all who can are to sing, and that others are to maintain a respectful silence. If an interruption occurs, stop the singing on the instant and state the cause; if the offense is persisted in, dismiss the meeting quietly but firmly, assigning the reason; keep cool, avoid personalities. Thoughtlessness, rather than a serious intention to create disturbance, is usually at the bottom of the mischief. Treat the case judiciously, and disturbing elements will be allayed without further commotion. Making a fuss to stop a noise is the climax of folly.

The Hid Talent.—We are of those who believe that every variety of talent given of God to man should be consecrated to his service. Some have the gift of oratory, and exercising it for the public good, we delight to do them honor while we listen and enjoy the benefit. Some have a talent for music which is carefully cultivated in the schools; and to what end? That the fortunate possessors may make home happier? Well and good. That they may shine in society? There are social obligations to be discharged; the manner in which this is to be done it is not pertinent here to discuss. But the long-continued music-lessons; the tedious

drill in "exercises" under the tuition of a well-paid professor; the wonderful proficiency finally attained—is all this to find its highest expression in the brilliant rendering of sentimental ballads, of gems from the opera, of schottische, waltz, galop, and racquet, with their endless and incredible variations? Admitting the educational value of such compositions, even pleading guilty to a charge of having an appreciative ear for them on proper occasion, the question we would raise is this: Of what value to the cause of Christ is the musical education which has no sort of reference to service in the Church of Christ? Skillful fingers and cultivated voices are now to be found in almost every intelligent community, while in the homes of the people cabinet organs and pianos are becoming common articles of furniture. And yet, with all these advantages, the singing in many of our Sunday-schools and in most of our Churches, on ordinary occasions, may be truthfully characterized as wretched. Here, for example, at Stylesburg is a congregation in which out of a dozen competent persons not one, in the absence of the regular leader or organist, can be induced to raise the tune or touch the instrument in either Sunday-school or Church service. The petty devices resorted to by "accomplished musicians" in avoidance of the duty need not be detailed. Some of them lie on the border-

land of truthfulness; some are quite over the border, and on the wrong side of the line. God has endowed his Church with all the musical talent requisite to the accomplishment of its work. But it is not available. Why?

DIFFIDENCE.—This is the excuse commonly rendered by those refusing. There is reason in it; still it is not altogether easy to harmonize it with the notorious fact that of the dozen proficients alluded to, there is not one but would feel slighted if at the social gathering, or *musicale*, he or she should not be specially invited—nay, even urged—to favor the company with a song or instrumental performance. Musicians are proverbially sensitive—they are so by a necessity of their nature; God made them so in order to the development of this special faculty for music. Let hasty judgments of them be suspended in the light of these facts, and harsh words will be less frequently used. It is not just to attribute their compliance in social circles and their refusal in Church wholly to unworthy motives; for by both training and public sentiment they are fortified against embarrassment in the one case as they are not in the other. And so long as these children of the Church are educated for society life rather than for self-sacrificing Church-service, there will be no end of trouble along this line.

QUERY.—Have they been fairly dealt with?

We think not. A good speaker on a good theme is regarded as having a perfect right to be heard, and is importuned to exercise his gift freely in public; while his brother with an endowment next of kin to oratory is looked upon with no small suspicion if he makes himself conspicuous in the exercise of it—especially if he betrays a trace of youthful ambition. "Vanity of vanities," says the disgruntled preacher, "all is vanity." Speaking for Jesus is specifically enjoined upon even the disciples of a day. May not singing for Jesus be greatly encouraged by crediting the singer with as pure a heart, as exalted a motive, and as legitimate a mission as can be claimed for the speaker? There will be abuse of privilege no doubt, but is the gift of speech less liable to prostitution than the gift of song?

By Way of Application.—The idea we wish to emphasize is that this particular faculty should be recognized in the Church as the gift of God, that it should he utilized by the Church to the fullest extent, that our young people should be trained in the Sunday-school to give its best expression in the service of Christ. Our Sunday-schools and Churches should strive to produce music artistically as good as the best, and morally and religiously infinitely better than the best to be found in all the world beside. Methodism sung itself

into the hearts of the people by singing from the heart in a free, fearless way as the Spirit gave utterance. The instruments were rude enough, but the art was divine; sinners were saved, and God was glorified. Later, a dead formality crept in and laid its icy finger on the lips of many. It seemed that sacred song was to be "cribbed, cabined, and confined" to the favored few who sung by note, and styled themselves "the choir." Thank God for a Bliss, a Sankey, a Phillips, a McIntosh, and an army of Sunday-school singers that have come to the rescue. We are not opposing choirs; if needful organize them, but beware of such as refuse to say, "Let the people praise thee, O God, let all the people praise thee." Train the children of the Church to honor the Master in the service of song.

CHAPTER VII.

THE USE OF ILLUSTRATIONS.

Illumination.—What light, natural and artificial, is to the material world so are illustrations in the world of thought. As well undertake to compute the value of the one as the other. The question is not whether we shall choose to employ illustrations in our teaching, but whether we can teach at all without them. If such a thing is possible, the wisest men seem most ignorant of the fact. The most successful teachers are, and have ever been, masters in this art of illustration—of making truth clear by illumination; causing it to appear, to arrest attention, attract the mind, and impress the heart. It is one thing to assert the existence of truth in the lesson; it is quite another and nobler office to throw light upon that truth in such a way as to show where it is, what it is, and why it is. Let those teachers who with some show of reason insist that they are "doing no good" consider whether they are not guilty of neglecting this essential to success. If so, the case is clear; without amendment the self-drawn indictment stands. Illustrations may be derived from sources innumerable; their range of application is practically infinite; their usefulness is immeasurable.

Oral illustrations are word-pictures appeal-

ing to the imagination—the mind's eye. "This faculty," says a very successful minister, "is second to no other in the human mind in understanding God's word." As the Rev. Dr. Duryea observes, "The Bible is not a system of theology; still less is it a creed; but it is a succession of vivid pictures —a true history of living, thinking human beings, and of God's dealings with them. Some have said that Sunday-school teachers should not teach geography, history, manners and customs, but only the gospel. Without these things, there is no gospel. It is impossible to understand God's dealings with any man in the Bible without knowing all about that man's manner of life and surroundings."

BIBLE PICTURES are for the most part what might be termed bold, free-hand sketches, colorless outlines, often without perspective. The living teacher is left to supply these details; but he is not at liberty to draw upon his imagination for the facts. Most of these he will find in the Bible itself; for the rest he must read what is furnished by those who have made the study of Bible lands and peoples a specialty. Being familiar with the topography of the country, the styles of architecture which prevailed, the costumes worn, modes of life, public and private, and forms of government, he may fill up these sketches with such realities as belong to them. He is to complete the picture; but he must

not do it all himself. Call out all the scholars know, and use that. Make them feel all the while that they are helping you. Remember the outlines are from the hand of inspiration; do not attempt to improve upon them by any change in the drawing.

A study—by the Rev. H. C. Trumbull, editor of the *Sunday School Times:* "I well recall the time when I had far more reverence for than understanding of the Bible. Scripture characters were to me not only mythical, but unintelligible. The difference between Genesis and Euroclydon was by no means clear to my mind. I did not know who Deuteronomy was, nor what was Jehoshaphat. The first dawn of clear day came in this way: My home was by the sea-side, where figures of sailor-life were familiar to all. One afternoon a good man came to our Sabbath-school gathering, and, entering the desk by request of the superintendent, commenced to tell a story. He described a sea-shore scene, with a vessel in the offing weighing anchor and loosing sail for a voyage. Vividly in word-painting he showed a boat putting off from the dock, bringing at the last moment a passenger for the trip, his clambering on to the deck, the start of the vessel, its progress, a gathering storm, danger on the deep, the fright of the passengers and crew, a consultation, and the confession of the late-coming passenger that he was a fugitive pur-

sued of God for his sin, hence the storm and the peril to all. O how well I remember the new light that burst into my mind when I then recognized the hitherto unreal story of Jonah as a living verity! I felt as did the boy who at last saw La Fayette through the carriage-window, and called out in amazement, 'Why, he's only a man!' 'Jonah' had been *Jonah* to me until that hour. Now he was a *man*. 'Joppa' had been *Joppa*. Now it was a *sea-port town*. My little brain was almost bewildered by the discovery that the Bible had something in it that I could understand; but the veil of mystery that had enwrapped it until then went overboard with Jonah when that Sunday-school speaker had him thrown into the sea in the story. The entrance of God's words gave me light just as soon as those words were so stated that they could enter my child-mind."

Moral: "Take the measure of children, if you would fit the garment of truth to them."

By Comparison.—Facts and incidents outside the Bible are to be employed as suggested on page 272. Draw similitudes from the history of modern times; from every-day life. Use the word "like" freely, as Jesus did. Propose much in teaching by supposing much, and having the class to develop the parallelism or dissimilarity by comparison Study Guthrie and others who in

print or speech are apt to teach after this fashion.*

Object Teaching.—Old John Bunyan sat at the feet of the great Master, and, tinker though he was, became an artist in word-picturing, whom the Christian world delights to honor. If we would succeed with our scholars, we must, as he quaintly advises, "come to the mind and soul through eye-gate as well as through ear-gate." Religious teaching by the use of material objects is as old as the history of religion itself. The tree of life in the garden of Eden; Abel's sacrifice; Noah's altar; the bow of promise; the burning bush; the pillar of cloud; the quaking mount, wrapped in fire and smoke; the tables of stone; the brazen serpent; the tabernacle and its furniture; the temple and its imposing rites—were they not all types of things spiritual, invisible? By the One greater than the temple the propriety of such illustrations has been established for all time to come. He taxed the whole realm of nature in support of his doctrine. A few examples must suffice: Wind and cloud;

* By awakening and gratifying the imagination, the truth finds its way more readily to the heart, and makes a deeper impression on the memory. The story, like a float, keeps it from sinking; like a nail, fastens it to the mind; like the feathers of an arrow, makes it strike; and like the barb, makes it stick.—*Guthrie.*

stars and sparrows; the lily and the lightning; soil, seed, and sower; reed, pearl, mustard, sheep, wolves, serpents, doves, vine, grapes, figs, and thistles; bottles, bread, cloth, candlestick, leaven; gate, tower, tombs; children, "a certain man," tribute-money, markets, journeyings, weddings; light and darkness; life and death. Baptism, the bread and wine, the consecrated cross itself—what are these but symbols of redemption through the blood of Him who was God *manifest* in the flesh?

WHAT IS RELIGIOUS OBJECT TEACHING? Rev. W. F. Crafts furnishes this answer: "In the day-school an object is presented to the eye—a leaf, a flower, a mineral, a fossil, or a bone—to be studied for its own sake, and the lesson is perfect only when every quality and attribute of the object is known. In the Sunday-school, on the other hand, the object, although it may be any of those mentioned above, is studied as a symbol, a suggestion, a picture of some thought or idea far above itself, and the lesson is perfect when the attention is secured by the object, and the one or two qualities that may illustrate the thought which is being presented are understood."

Let teachers who have trouble with their classes try the object method; or, as a shrewd business friend is wont to say, "something tangible." Let nature speak and the class reply. "It is the

thought of God in the object that stimulates the child's thought."

Pictural Teaching.—Pictures are employed as substitutes for the objects they represent—form and color expressing matter, modes of existence, action and relation.

Maps furnish the mind, through the eye, with facts which words cannot adequately represent. The folly of attempting the study of geography without these aids is admitted. The ignorance which prevails in regard to the geography of the Bible, even among earnest Bible-readers, is the result of this folly. Every Sunday-school should make strenuous effort to provide itself with a series of maps—keeping in full view of the classes during recitation one covering the ground on which the lesson is located. In addition to this, it is well for each teacher to have at hand a smaller map for critical use in the class. A delightful and instructive exercise may be furnished by organizing the school into an excursion party for making tours of observation in the Holy Land and Asia Minor; from Joppa to Jerusalem; in and around the holy city; the Dead Sea; up the Jordan; about the Sea of Galilee; up to Mt. Lebanon; through Phenicia, Galilee, Samaria; across to Cyprus; through Asia Minor and Macedonia, taking in the cities most prominently mentioned in the Scripture. This

plan may be indefinitely extended in its application to Old Testament history. The conductor, or lecturer, should call out the principal events connected with each place visited, adding such other information and explanation as may be desirable. Many schools have ample time in the absence of other religious service for such an enterprise. If need be, call in the school-master, or "professor," and put it on foot. Why well-to-do schools are content to live without having a map, and knowing what may be so easily learned from it, is another mystery. If you don't believe your school needs such a course of study, have your teachers and older pupils to draw from memory maps of Palestine, and hand them in. That will probably satisfy you to the contrary.

Pictures of Scripture subjects abound on every hand: in Bibles and related text-books; in religious papers and magazines; on parlor walls and reward cards. It is really wonderful that so few teachers seem to know what they are good for. Why not take them to the school-room and *show* the children what you mean by many things you tell them, and which you can never by any other method bring them to understand? We have seen in dreary school-rooms splendidly illustrated Bibles that no teacher ever thought of using before the class. Some wide-awake teachers make picture scrap-

books, utilizing for this purpose cuts found in illustrated religious periodicals, buying cheap chromos, Nelson's reward cards, etc.—not only referring to them in the class, but inviting pupils to tea, and making the evening a delightful occasion by exhibiting and explaining the pictures. Large colored cuts illustrating the current lessons may now be had at a very low rate, and are a most valuable aid, particularly in teaching the infant class.

THE SLATE is coming into favor in Sunday-school class-work. It is used by the teacher in making maps, diagrams, and sketches to illustrate the lesson. The cheap pencil tablets of printing-paper are better. Pupils should be encouraged to make use of them for copying outlines, recording points in the lesson, etc.

CHAPTER VIII.

THE BLACKBOARD.

"Chalk talks" carry information to the mind, and make appeals to the understanding, through one of the two principal avenues by which we obtain knowledge of the outside world. "Eye-gate is well located, wide, and much used. Whole caravans of knowledge pass through it daily." The blackboard is employed in every department of secular education, and in schools of every grade —from "Gravelly Ridge" to the Vanderbilt, "in the scientific lecture-hall, in the court-room, and wherever an effort is made to give vivid, comprehensive, and related ideas." It is not merely "a good thing;" it is invaluable. A Sunday-school without a blackboard is just as deficient in an essential appliance for conveying instruction as a secular school would be. Truth-teachers cannot afford to be without so valuable an auxiliary. Preachers will adopt it by and by—when they become willing to confess that there are some things which the people want very much to know, and which cannot be *demonstrated* so easily or successfully in any other way—when teaching things rises superior to talking about them. They will use it in common with other sensible teachers—*when it is needed*, and not at other times.

Principal Uses of the Blackboard.—To arrest attention, aid the memory, and thus explain, concentrate, enforce, and *clinch* the truth. Where the school is limited to one room, there is little opportunity for any but the superintendent to use the board. Where separate class-rooms are provided, each should be furnished with a board, as it is with books and benches.

How to Make the Board.—PERMANENT.—Apply liquid slating to the wall, at proper height, two and a half to three feet wide, on smooth-coat plastering. The preparation mentioned may be obtained from dealers in Sunday-school supplies, with accompanying directions for use. It is in every way preferable to ordinary paint.

MOVABLE.—Make board of clear poplar, half inch thick; frame like a slate to prevent warping; use slating composition just recommended. It will be found most convenient to pivot the board above and below in frame-work, so that both sides may be used at pleasure.

PORTABLE.—The best thing is blackboard cloth, or lapilinum, coated on one or both sides as desired. It can be stretched smooth and tacked to the board, or mounted like a map; can be suspended in any position against the wall or board, taken down in an instant, rolled up, carried home,

used in practice and design for next Sunday worked out during the week. As to dimensions, be governed by size of room; thirty by forty-six inches is the average. One of these boards carried thousand of miles by almost every kind of transportation, and used freely in Sunday-school work for three years, is good yet. With what point and force this "brother in black" presented truths "not lawful (or *possible*) for a man to utter," many will remember; and for a good reason—they cannot forget it if they would.

Other Materials.—An eraser—a piece of Brussels carpet is good; a ruler, or "straight-edge," a pointer, a lot of crayons. For white work alone common school crayons will do. The use of colored crayons adds greatly to variety and effect; those of ordinary shape in different shades cost about twenty cents a dozen. Square ones, white and colored, assorted sizes, are most convenient for large lettering—every part of the letter being nearly or quite finished at a single stroke. If you would not develop artistic propensities where you ought not, keep your chalks out of reach of the average small boy.

PRINTED BLACKBOARD SHEETS are good substitutes for the original article. They stand related to it as the written discourse to extemporaneous delivery; as printed questions to living ones; as

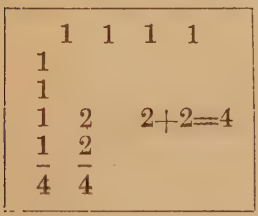
borrowed plumage to that which is natural. The thought originates with some one else; only a mind of exactly the same caste can develop it. Like a borrowed garment, it may fit; the chances are that it will not. These hints will enable those who have tried the substitute, and voted the whole thing a bore, to see where they missed it. Of those who, on the other hand, have been successful with this method, we confidently affirm ability to use a crayon to better advantage. The prints themselves have a suggestive value, and, where artistic skill is to be cultivated, may be used for a time in connection with the genuine blackboard exercises. If artistic effect is demanded, it is proof positive that God-given talent for this art is not wanting. To develop and utilize it you must take to chalk.

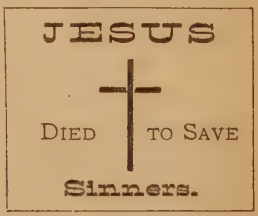
Who Should Use the Board?—In the class-room, the teacher; before the school, the superintendent. "But you surely don't mean me." Yes, you. "O nonsense! I can't." Did you ever try? "Never." Then you don't know whether you can or not. Get a board and go to work; practice on the sly if you are a very timid person. "Can't" kills many a valuable opportunity, but never discharges an obligation; working at it does. Some people fail to try for fear they will succeed, and a repetition of the duty be required of them; but the most for fear they will fail. "I was afraid"

will not satisfy the Master. Try; try again, and keep on trying until the matter is thoroughly tested. You will doubtless make a poor, unsatisfactory "stagger" at first. What of that? Walking comes after crawling; final success always follows failure. One must learn to use the blackboard by using it, as one learns to do any thing else by doing it. If you are afraid your pride may get a fall, the sooner that event occurs the better; a blackboard will be a means of grace to you if it hastens that catastrophe. Fear of criticism clips the wings of faith, and fetters honest endeavor in the desk and pulpit as elsewhere. By God's grace, get above it, brother; you will not be worth much until you do. If you think you ought to have a blackboard in your school, get one. The real danger will come when you succeed with it—as you are likely to do. Pride of achievement will be spurred by compliment in the direction of notoriety. The only safe way is to make the board express so much of Christ that the attention of all will be wholly directed to him.

Anybody fit to be an officer or teacher can use a blackboard for the transmission of ideas. Words are but symbols of thought, and thought-signs are not bound to letters. A child expresses ideas before words, and talks before it reads; a deaf-mute speaks by signs. Actions speak louder than words oftentimes; so do chalk-marks on a blackboard. If

important truths may be more deeply imbedded in mind and heart by chalk-marks than by spoken words, then it is our duty to use chalk. Our business is to teach truth as truth by the best methods known to us. Not to do so is a sin. Here are two important propositions of truth we wish to impress quickly and permanently upon the child-mind; *saying*, "Two and two make four," or "Jesus died to save sinners," will never accomplish our purpose as will these simple statements in black and white:



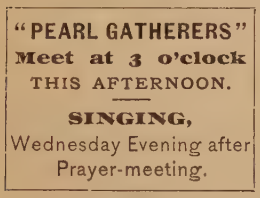


We hold the principles of the gospel to be as true as those of mathematics, the blackboard to be as legitimate an exponent of the one as the other, and the religious teacher to have as much right to use it as the secular teacher has.

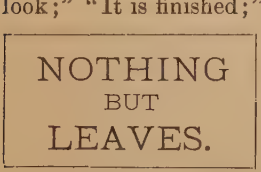
How to Use the Board.—Hints in this direction must of necessity be brief. For minute details the reader is referred to special treatises on the subject by Beard, Crafts, and others. We shall give leading examples of blackboard work, proceeding

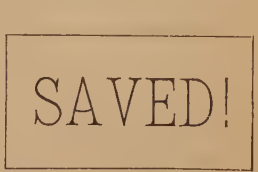
from the simplest to that which is more elaborate and difficult.

1. Announcements of the order of exercises; of appointments for preaching, teachers' meeting, etc.; of special occasions, thus:



2. Motto for the day; usually the Golden Text. Title, Topic, central thought or "key-note" of the lesson, in large letters, greeting the eyes of all as they enter the room: "Thou God seest me;" "Sins forgiven;" "Whosoever will;" "A life for a look;" "It is finished;"





3. Topical—or analysis of the lesson; like the preachers' heads of discourse; used in review of the lesson; most effective when put upon the board item by item as developed by questioning the school, *e. g.:* Wise men—star seen, followed—

Christ found, worshiped; The command—promise—reward; Able to save—to the uttermost; The sinner's need, the Saviour's blood.

WANDERING.
REPENTING.
RETURNING.
Luke xv. 11–24.

Midnight Wrestling.
"I will not let thee go, except thou bless me."
Morning Sunshine.
Gen. xxxii. 24–32.

4. Initial and syllable exercise. Important words beginning with a common letter or syllable are added one by one, as stated in answer to questions:

BLIND
BELIEVING
BEHOLDING CHRIST

"According to your FAITH be it unto you."
Matt. ix. 27–31.

BEHOLD THE MAN
TRULY THIS GER.
IM NER OF HIS DEATH.
SIONS HE IS PREPARING.
WAS THE SON OF GOD.
UEL.

GOD WITH US.

5. Words and phrases used as common connectives:

THE WATCHING
WAITING
WORKING
WITNESSING
CHURCH

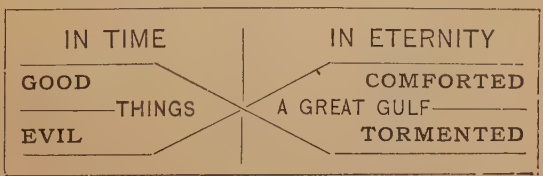
Mark xiii. 32-37.

RENDER
TO
CÆSAR / GOD THE THINGS THAT ARE CÆSAR'S: / GOD'S.

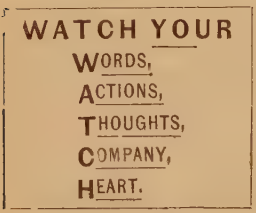
Mark xii. 17.

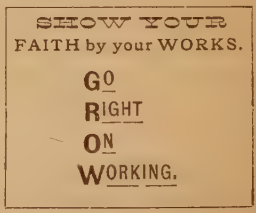
6. Contrasts. Of these the Scriptures afford numerous and striking examples:

THE
WAGES OF SIN | GIFT OF GOD
IS
ETERNAL
DEATH. | LIFE.



7. Acrostic. The initial letter of a series of words put in such order as to form another word, or sentence, bringing out the central idea. This exercise is peculiarly liable to abuse.





Simple examples like the above have been profitably employed; the parts underscored being erased when the idea of duty in each one has been sufficiently impressed; the school in conclusion being required to recapitulate the points, which in the illustration of Christian growth are developed in this order: Go—go right—go right on—go right on working—Grow.

8. Canceling and Erasing. These are among the very best exercises within the range of blackboard work. From the statement upon the board strike out—at the right moment—such parts as will leave the central thought focalized upon the minds of the scholars. In this way the truth flashes into rebellious hearts on the wings of light; in swiftness of passage and graciousness of effect it is really electrical; there is no dodging it.

1

IN THE BEGINNING
GOD
CREATED
The HEAVEN and the EARTH.

2

BELIEVE ON THE
LORD JESUS CHRIST,
AND THOU SHALT BE
SAVED.

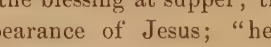
Erase number 1 in the following order: and the earth—the heaven—created—in the beginning; the remaining object of thought is God, the uncreated Creator. In number 2 insert at the top, Do I, and interrogation-point after Christ; erase words, And thou shalt be, and put instead, Am I, with interrogation after saved. Changes of this character suggest themselves.

An Apology.—In all of the preceding designs the line of beauty is wanting; the words all appearing in stiff, straight parallels. For this misrepresentation of "blackboarding" the incorrigible type are to blame. A free-hand crayon design knows no such limit of curve, color, and relation.

Outline drawings add greatly to the effectiveness of blackboard work. The rude map or diagram sketched before the eyes of the school arrests and holds attention as nothing else can. It is something new—created especially for the occasion. Business men, farmers, mechanics—in fact, nearly everybody—find it frequently necessary in conversation to make a draft of an idea on the

ground with a stick, or otherwise in black and white, in order that those for whom it is intended may *see* it and *understand* it. Now, that is precisely what the superintendent and teacher need to do in the Sunday-school; to put upon the blackboard things that cannot be so well apprehended and comprehended—if at all—without such presentation. Talk out and chalk out at the same time, and your chances for getting at the understanding are doubled; two avenues, eye-gate and ear-gate, are open—wide open, if the gate-keepers be taken somewhat by surprise.

For example: Suppose the subject of the lesson is, "On the way to Emmaus." Draw a line to represent the road; inquire for and locate Jerusalem and Emmaus; get the distance; who were traveling along this road? [make two marks] what were they talking about? who joined them? [add another mark] call out the conversation; the arrival at E.; the hospitable invitation, "Abide with us;" the blessing at supper; the recognition; the disappearance of Jesus; "hearts strangely warmed;" the immediate return to J., 7½ miles, to carry the gospel of the resurrection.



We insist upon it, anybody who knows enough to

teach can use a blackboard in this way; nobody can teach that lesson without a board as they can with it.

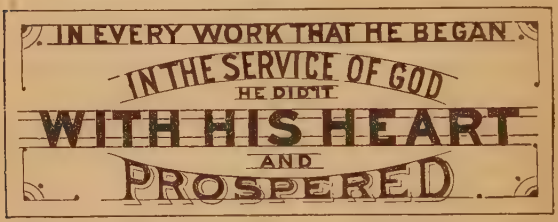
Take another subject of frequent reference—the Tabernacle — how many who have attended Church and Sunday-school for years are yet in blissful ignorance of its form, furniture, and service; all for the want of a simple draft like this, which any teacher ought to be able to put upon the blackboard and explain satisfactorily inside of ten minutes.

Lettering.—Whether the style be script or type, the letters should be large enough and bright enough to be easily read by those farthest from the board. The best form is the "block letter," specimens of which are here given:

A B C D E F G H I J K L M N
O P Q R S T U V W X Y Z

With a square crayon—or one broken and used

sidewise—each of these letters can be executed at one or two strokes. The following diagram will be of assistance to beginners. Draw guiding lines



parallel; for curves, fasten crayon to the end of a string, hold string against the board with the left-hand and use crayon with the right. It will be seen that parallels at top and bottom of the words "With his heart" indicate the body the letter is to have; size gives emphasis; put most important words in largest letters. Count the letters to go into each line; begin at the middle of the board, adding letters right and left to insure proper spacing. Remember to shade all the letters in a line on the same side. When the work is finished rub out guiding lines. For various styles of letters study the marking on goods-boxes, display type in newspaper advertisements, posters, and "show-bills." See how the sign-painter does it, in particular the evil genius who ornaments fences and rocks in the interest of King Cure-all's wonderful remedies.

Picture-making is, by many, judged essential to successful blackboard work, and that therefore only those who have a special talent in this line should attempt to teach by this means. This error, which has been sufficiently exposed in preceding remarks, has resulted in two evils; it has kept the board out of some schools, and brought it into disfavor in others, in consequence of its abuse in the hands of ambitious experimenters and vainglorious experts. A picture is useful to the extent that it impresses more deeply than language can useful thoughts lying back of it, and of which it is the representative. If it is to be considered for its own sake alone—as a work of art—then the school is the worse off for having it before them. Under like conditions, the same is true of a sermon—so called. Some people cannot make pictures; the Lord never intended that they should; let such confine themselves to illustrations of a different character. Others can; and when a lesson may be better illustrated in this way, *they ought to do it.* God makes no mistakes in the bestowment of personal gifts, however we may mistake in the use of them.

The reason why we have so few skillful blackboard artists is simply this: because the much-talked-of idea that every gift of God is to be used to his glory has not had the much-needed practical

application in the Church of God that it ought to have had. Christian people who make pictures fit for the port-folio and the parlor are competent for like service in the Church. Why do n't they do it? Mainly because such service is not expected of them; they are not asked to do it. The idea of glorifying God and blessing the world by picture-making would be quite absurd in the minds of not a few good people; to venture upon a practical expression of it in some places would be accounted among presumptuous sins from which one ought to pray to be saved. There are folks who in buying and selling, in grumbling at Providence, and falling out with their neighbors, are quite as apt as the rest of mankind, but who are so exceedingly jealous for a certain "old way," with its well-nigh obliterated landmarks, that they would rather die in the old ruts than accept blackboard teaching as a legal coëfficient of pulpit-teaching without a positive "Thus saith the Lord." Those who will take the trouble to refer to Mark xiii. 34 will find it in these words from the Master's lips: "To every man his work."*

WHO KNOWS but that picture-making may be THE MISSION of some obscure boy or girl in your school? What a God-send it would be to the

*A drunken monarch, a palace wall, a mysterious hand, "Mene, mene, tekel, upharsin."

Church, to themselves, and to the world, if all our "talented" young people were taught to employ their peculiar gifts in God's service! If you have artistic talent in your school, it is your duty, as a servant to whom the Son of man in his absence has given authority in his house, to develop it in this direction. If you cannot draw, get some one else to make such drawings for you as will assist you in enforcing the truth as it is in Jesus Christ. What if the only available person be a dissipated young fellow, or a giddy creature of the other sex? Our unhesitating reply is this: Use that person if you can; claim your Lord's talent for your Lord; the devil has no right to it; if need require, wrestle with him on your knees for its possession, remembering that Christ died for that boy or girl as he died for you. Ask God for that person.

Drawing and Coloring.—Study simplicity of design; minute details have no place in work of this character. A bold, free-hand stroke of the crayon is the only correct thing in blackboard practice, either in lettering or in picturing. A pleasing variety is obtained by drawing the body of a letter in one color, and shading or outlining it in another; or, where the letters are in outline only, the left and upper sides may be put in yellow, for instance, and the right and lower sides in brown. Color may be used to give emphasis; thus

the main part of the sentence being in white with blue outline, or shade, the words to be emphasized may be put in red and yellow. Use the side of the crayon to get masses of color quickly, depth being determined by the pressure upon it. Blending, where necessary, is best done with the finger. Don't be afraid of soiling your hands; crayon-dust washes off easily. "Remember, once for all, that you are not making a drawing which is to be seen near by, but that your audience is some distance away from the board, and that what looks rough to you will look quite well to them. Look at your work at a distance now and then while you are practicing, and you will easily find out how far it is necessary to go in finishing. Too much finish utterly spoils a blackboard drawing, and a picture that looks pretty to the person drawing it will look insipid, or will only be a confused mass, to the audience. It is better to err on the one side, and to have your picture a little too rough, and the effects in it a little too loud, for then the audience will at least be able to see it."*

One word of caution just here: Few persons should attempt representations of animate objects; only an artist, the human form; *none*, the person of our Lord.

* Frank Beard.

We give—as well as can be done in this way—a simple illustration of picture work:

THE REVELATIONS OF THE CROSS.

(Sinner's extremity; salvation near—within speaking distance of Jesus; prayer of penitence; prompt reply, "This day," etc.; impenitent presumption; ominous silence. Equal opportunities—diverse results; "The kingdom of God is come nigh unto you;" "Now is the day of salvation;" "The one on his right-hand, the other on his left;" which is our representative? The fateful choice; "Come ye—Depart ye.")

The spirit in which blackboard work is conducted determines its merit. "The plainest sort of a man, with the lesson in his head and heart, baptized with a spirit of self-forgetfulness, whose only aim is to impress God's truth on youthful hearts, will do more with his rudest chalkings than the skillful blackboardist with his perfect diagrams, but without his Christly spirit and aim."

CHAPTER IX.

THE USE OF PRINTER'S INK.

Weakly Unworldly.—"The children of this world are in their generation wiser than the children of light;" they tell the people where they are, what they have, and what they want—they advertise. Only here and there is to be found a congregation stout-hearted enough to project religious enterprises on strict business principles; less frequently one with experimental faith in printer's ink. Even this exceptional development of "worldliness," it must be admitted, is but a feeble imitation of that worldly sagacity which annually invests untold millions of dollars in multiplied millions of newspaper advertisements, chromos, circulars, dodgers, gutter-snipes, handbills, posters, and the nameless and numberless devices of like intent that are thrust into our homes, into our hands, under our very noses; that bedizen fences, trees, stumps, rocks, and dead-walls, forcing upon the most obtuse a recognition of the fact that this is the golden age of advertising, discounted somewhat by the alloyage of impudence it carries. The world, having most thoroughly tested the matter, knows the efficiency of "the black missionary" in small affairs as the Church does not; puts a corresponding value upon it, and

presses it into constant service as the Church does not. The many benefits that would accrue to the cause of Christ by a change of policy just here, on the part of organized bodies representing that cause before the world, are too obvious to need recital; no reflecting mind can fail to perceive them.

But our present purpose is only to bring out in a practical way a few of the methods by which printing-press helps are made available in the Sunday-school. The value of the examples presented—like the phraseology—must be determined by local circumstances.

General Notice.—To be printed upon cardboard, framed, and placed in hotels and other places of public resort:

You are cordially invited to attend
SERVICES
AT
MARKET STREET M. E. CHURCH, SOUTH
(Corner of Market and Eighth Streets).
Sunday-school at 9; Preaching at 10:30 o'clock A.M.
Teachers' meeting at 4; Preaching at 7 o'clock P.M.
EVERY SABBATH.
Wednesday evening Prayer-meeting 7 o'clock.
SEATS FREE.
Ushers will be found at the door.
L. M. ELDER, *Sup't.* W. W. BAYS, *Pastor.*

Special notice may be served by means of small cards of invitation, to be distributed by

officers, teachers, and others appointed to this work. The foregoing form may be duplicated with the addition of appropriate Scripture texts on the margin or back of card; *e. g.:* "Where two or three are gathered together in my name, there am I in the midst of them." "Thy word is a lamp unto my feet, and a light unto my path." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." "The way of transgressors is hard."

Superintendent's Statement.—On examination of the records the superintendent discovers the absence of several scholars for successive Sundays; prompt attention may bring them back; blanks are here represented in Italics as filled up by him; the card is to be handed to the teacher addressed:

TRINITY SUNDAY-SCHOOL,

December 3, 1882.

Miss Mary De Layne—

I note as absent from your class:

Arthur Maitland, ... *3 Sundays.*
Augustus Rucell, ... *2 Sundays.*
William Walker, ... *2 Sundays.*

Please report next Sunday, on the back of this card, reason of absence, whether you have visited, and what you recommend to be done.

R. A. Jackson, *Sup't.*

Card returned with the following indorsement:

Have visited: Arthur Maitland, out of town. Gus. Rucell thinks he is too large to remain in my class. Change him. Will. Walker has no shoes. The school should give him a pair

MARY DE LAYNE.

Librarian's Statement.—For recovering books held in violation of library rules:

LIBRARY, BROAD ST. SUNDAY-SCHOOL.

Class 13. HENRY MYOPY, *Teacher.*

BOOK NO.	CHARGED TO	WEEKS OUT.
27.	*Peter Philologus.*	*6.*
369.	*Thomas Scatterby.*	*2.*

Please have books returned next Sunday. Report lost volumes without delay. I. HOLDFAST, *Librarian.*

Secretary's Statement.—To be furnished each teacher quarterly:

.....Sunday-school. .....Sec'y.

Attendance of Class..... .....*Teacher,*

for quarter ending.....*188*

	Teacher.	Scholars.
Tardy,		
Absent,		

Average attendance past quarter, ...*per cent.*

Average attendance previous quarter,.....*per cent.*

Remarks:.....

.....

.....*Sup't.*

Treasurer's Statement.—To teachers; rendered quarterly:

.....Sunday-school. .....Treas.

Contributions of Class..... .....*Teacher,*

for quarter ending.....*188*

	PAST QUARTER.			PREVIOUS QUARTER.	
For current expenses,	$.....	.....	.....	$.....	.....
For missions, . .	.....	.....	.....	.....	.....
For other objects, .	.....	.....	.....	.....	.....
Total by the class,	.....	.....	.....	.....	.....
Total by the school,	.....	.....	.....	.....	.....

Remarks: [As to the financial condition of the school; its necessities, etc.]

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Circular Letters.—There can be no question as to the good influence exerted by the following communication sent out by "A Model Superintendent" to former members of his school in the hope of winning them back to its attendance:

SUNDAY-SCHOOL OF THE SECOND CONGREGATIONAL CHURCH
NEW LONDON, DECEMBER 25, 1874.

DEAR FRIEND:—The records of the Secretary of our school show that you were formerly one of our scholars.

We have now thirty-eight classes, with more than three hundred and fifty enrolled members, whose ages range from four to over seventy years. We meet (as we have done for the last seventeen years without the omission of a single session) at 9:15 on the morning of each Lord's-day.

We should be very happy to welcome you back to our school, and I take the liberty of sending you this special invitation to renew your connection with us.

May I not hope to see you in our pleasant chapel on Sunday, January 3, 1875? and will you not commence the new year by uniting with us again in the study of God's holy word?

"Come thou with us, and we will do thee good."

Truly yours,

HENRY P. HAVEN, *Superintendent.*

At the same time this model worker made a similar appeal to members of the congregation who had not been members of the Sunday-school, with this opening sentence: "As you are a member of our congregation, but are not on our Sunday-school record, I take the liberty of extending to you, on this anniversary day of the birth of our Lord and Saviour Jesus Christ, a kind and cordial invitation to unite with our school, and join us on the morning of the Christian Sabbath in our worship and Bible study."

THE FAILURE OF PARENTS in the matter of home instruction of pupils needs no comment here. How this want of coöperation cripples the school, and is complained of among those who in the school try to save their scholars, is too well and too widely known. Can there be any doubt but that a letter running somewhat on this wise, and addressed to parents, would result in marked improvement:

SUNDAY-SCHOOL DEPARTMENT, CHRIST CHURCH,
NOVEMBER 5, 1882.

MR. LOVICK P. BROWN—*Dear Brother:* As superintendent of Christ Church Sunday-school, I wish to express for myself, and for the Christian workers with whom I am thus associated, the pleasure we have in extending to your children all the advantages which this department of our Church affords for acquiring a knowledge of God's word, and for developing those principles which lie at the foundation of Christian character, and of all our hopes for the future.

Knowing how closely your own happiness is bound up in that of your children, we feel that no apology will be required for urging upon you, as we do upon all parents represented in the school, the imperative necessity of *home coöperation*. We regret to state that many parents—however deeply they may feel upon the subject—manifest little or no interest in our work. They do not visit us to see what we are doing; they do not inquire of us concerning either the instruction of their children or the welfare of the school; they do not encourage us with any tokens of appreciation; they do not encourage their children to punctual attendance; they do not encourage them to study nor help them to an understanding of the lessons. The total indifference of some would seem to indicate that we alone are to be held to answer at the bar of God for the souls of their children; others—and, sad to say, members of the Church too—even go so far as to antagonize our well-meant efforts by indulging in harsh criticisms. That this is mainly the result of thoughtlessness, we are persuaded. Surely no conscientious parent can willfully and deliberately hinder the work of God for the salvation of his own children. The idea is monstrous; we do not indulge it.

Vitally interested as you certainly are, and deeply in earnest as are our hearts in this matter, we cannot afford to withhold any thing of mutual sympathy and assistance. There is too much at stake; the final issue too fateful. We beseech you, as you value the present and eternal welfare of the children whom God has given you, and sends to us for a brief hour's instruction on the Sabbath, lose no time in adopting the "home readings" suggested by the lesson, and—if not already your habit—in studying *with your children* the lesson itself. Will you not do this for our sake, for your own, for the children's—for the sake of Him who so loved us as to die that we might live?

Some parents are never seen at Sunday-school; some children are never seen at preaching. Do us the favor to come to see us, to join us if you can. Arrange for the children to come early to Sunday-school, and to stay with you during preaching. We make this last request with the more confidence since we are able to say that our pastor expresses his intention to have something in every morning sermon specially prepared for and addressed to the children.

Again bespeaking your hearty coöperation in the great work of winning the souls of the children and young people to Christ, and hoping that when the Master comes to make up his jewels your precious ones may be found in his crown of rejoicing, I am, in behalf of the officers and teachers of the school,

Your friend and brother,

JOHN W. HUMPHREY, *Superintendent.*

Periodicals.— Some enterprising congregations sustain by subscription a monthly paper devoted to all the interests of the Church. These

little sheets, usually edited by the pastor, cost almost nothing as compared with the benefits resulting, in which no department shares more largely than the Sunday-school.

Certificates of membership, of distinction, and of dismission, etc., handsomely printed, may be obtained from dealers in Sunday-school supplies. We particularly recommend, for reasons sufficiently enforced, the use of the certificate of dismission.

No sufficient excuse can be rendered for ignoring such helps; printing-presses are too numerous, and job-work too cheap, to admit of such exemption from duty. By several schools joining in their orders, the benefits of club rates may be secured. "Wisdom is the principal thing; therefore get wisdom."

CHAPTER X.

COUNTRY SUNDAY-SCHOOLS—WINTER-QUARTERS.

Difficulties. — The first real difficulty the writer remembers to have experienced in Sunday-school work was in a log school-house in the country in the woods. The annual reörganization was in progress; two teachers were appointed, and each scholar was required to decide which class he would join. It was a trying time to at least one little "shaver;" it was his first experience as a member. Since that time knowledge of this way has been accumulating through manifold opportunities of labor and observation. Having been all along there, the trials and tribulations of country Sunday-school life are admitted without argument. They are neither few nor far between. With this preliminary statement, we claim the privilege of remarking that they are unduly exaggerated in the popular judgment. As a consequence, two calamities are invited—slipshod work and suspended animation.

Stand-point.—In dealing with a question of this sort there is much in stand-point. In the present instance no new position is assumed, no baseless theories advanced; the ground occupied is familiar, the thoughts suggested practical. If

therefore, in the candid examination of it, opinions are expressed in sharp antagonism to established custom, it will be in view of the facts just recited.

Equal Footing.—As regards the organization, management, and instruction of schools in town and country, no discrimination can possibly be made without injustice. On these points, it will be observed, no distinction has been made in previous pages; all that has been said being generally stated without reference to locality. Every competent witness in such matters stands ready to testify to the fact that some of the best schools in the world—judged by the infallible sign of good fruits—are outside of the towns.

Summer-quarters.—The difficulty here to be considered is that of keeping country Sunday-schools going the year round. In the larger cities the trouble is to carry the school through the summer; occasioned by the fact that so many officers, teachers, and scholars are "out of town" during the heated term; and this not so much because some prefer to leave as that others need to go. The strain imposed upon every energy of the diligent minister and man of business makes relaxation an absolute necessity—they must go or die. A religious paper just to hand announces the resignation of several eminently successful and beloved pastors, North and South, of well-nigh na-

tional reputation, of unquestioned devotion, and of ample salaries—forced to rest. There is also this extenuating circumstance in the case of city schools: there are always in the neighborhood other schools which are not only kept open, but where two sessions a day are held to provide for this very contingency. So, at last, Sunday-school privileges are not denied any who wish to attend, and it is customary for vacating pastors and superintendents to exhort remaining members to attend adjacent schools. We are not to be understood as apologizing for all the summer closures that occur in town; some are without excuse, and those by whose action they stand suspended assume a vastly heavier burden of responsibility than would be imposed by their continuance in well-doing.

Winter-quarters.—The deprivation in most country places by the closing of schools during the winter is, as will be readily perceived, much more serious. The scholars are taught to look upon the Church as an organization composed of good men and women who, above all others, have their spiritual welfare at heart; who, in and through the Sunday-school, are earnestly seeking to instruct them in the way of righteousness, to save their souls, to build them up in holiness. With the first frost—or, more accurately speaking, about

the time the preacher in charge starts to Conference—the school suspends; the children and young people are turned out of doors. By whom? By the Church—Christian people—*by their best friends;* by those who have exhorted them upon the shortness of life, the certainty of death, and the dread realities of judgment to come; who have urged the importance of the Sunday-school as a means of grace unto knowledge of the truth and unto salvation from sin and its consequences. Now, these same friends, who expressed such anxiety for their soul's salvation, abandon them to their fate—leaving them to all the frightful contingencies of life and death so recently and so vividly portrayed. To whom shall they now go for the words of eternal life? There is no other school within miles of them—with the possible exception of one between which and them a summer zeal, taking advantage of local and denominational prejudices, has dug an impassable gulf of unchristian jealousy. Few are blessed with faithful home instruction; for the many it is to be feared Sunday becomes above all other days a season of pernicious idleness, furnishing the amplest liberty and leisure for mischievous associations and doubtful pursuits. "The stone of Christian knowledge and influence, rolled a little way up the hill, rolls back again to the bottom."

The loss experienced by officers and

teachers is scarcely less deplorable. They lose the benefits of religious fellowship in a common cause; lose habits of regular Bible study; lose personal interest in scholars; lose influence over them; lose a sense of responsibility for souls; lose the favor of God by practical repudiation of the principles of self-sacrifice professed and taught—they backslide in religion for want of something else to do.*

Re-organization is the very best thing that can follow suspension, but, be this remembered, it cancels no claims that have gone to protest; atones for no spiritual damages that have accrued; makes no reparation for opportunities that have been slighted. To presume that a school reörganized out of such raw material as may be brought together six months after dissolution is as good as one constantly sustained is to set common sense at defiance. To insist, as some have the hardihood to do, that it is actually better is to commit intellectual suicide. When it is discovered that better fires are made by putting fires out, that trees grow better for being uprooted every fall, that cattle fatten on fasting through the winter, that less knowledge would have made Solomon a wiser man,

* If the reader chooses to give this remark a wider range of application, no objection will be made.

and that less religion would have made Bishop Marvin a better preacher, then so absurd a proposition may possibly find intelligent supporters.

The Abomination of Desolation.—If the evil results of suspension were confined to a few localities, the subject might be dismissed with an exhortation to the Church which is at Sardis, Blue Gum, or Smyrna. But the case is more desperate. There are wide areas of country—whole counties, indeed—in which, outside of a town or two of the better class, desolation reigns supreme—not a single Sunday-school to be found for nearly half the year. This may seem incredible; if serious doubts are entertained, investigation is in order. A prominent minister, holding important official position in a leading Church, published a statement a few years ago that ought to have startled the inculpated denomination throughout all its borders. It passed unchallenged; and we give it as our opinion that he fell, statistically, below the mark when he said, "We have reason to believe that *one hundred and fifty thousand* children, reported in our statistics, are denied the privilege of Sunday-school instruction during the entire winter!"

A Calculation of Chances.—Preaching, regular appointment, twelve times a year, sermon of orthodox dimensions, length thirty minutes.

equals six hours religious instruction from the pul pit, addressed for the most part to adult hearers Balance failures in attendance of preacher and hearer against extra appointments, and the total given will undergo no material change. Sundays come weekly, without failure, fifty-two times a year, bringing to the older people of the neighborhood, professing Christianity, fifty-two opportunities of giving the young people instruction in religion thirty minutes each Lord's-day, equals twenty-six hours. Balance non-attendance against extra opportunities for prayer-meeting and such like appointments, and the total will not be diminished. Possible school-service twenty hours in excess of Church-service. But combine these and there is afforded, in a regular way, only thirty-two hours of public instruction, based on the word of God, during the year. Close the school from three to six months out of the twelve, deduct the time wasted in threshing old straw after its rusty machinery is put in motion, winnow the chaff, cheat, and cockle from the true grain, add this last to that furnished from the pulpit, and you may without difficulty calculate the chances of the young people for a religious education in the Laodicea neighborhood.

Review of Excuses.—There is a widespread conviction that closing a school is a thing

for which, in every instance, an apology must be made. From the many pleas in the line of defense we select for examination a few that belong to the class of "old reliables."

Bad House.—That is the trouble at Serenity. The old meeting-house is a bad one, and no mistake; it is a caution to every beholder, and a disgrace to the community. It was raised, according to tradition, "just after the Indians were moved to the Nation." "It is a dear old place," they say, "hallowed by a thousand memories." However this may be, to a visiting brother it is plain that its dear old sway-backed roof leaks distressingly when it has a chance; its dear old walls, gnawed by the tooth of time, its dear old unglazed windows and its dear old rickety door make its ventilation absolutely and freezingly perfect; its dear old smoky fire-place mourns in cobwebs and ashes the time when wood got to be so scarce; its dear old dusty benches are tricky to a degree that would be sinful if they were not devoid of natural understanding and spinality; its dear old dirty floor—unswept, unscoured, and unknelt upon since the two-days' meeting—spreads its protecting boards over the complaining swine, whose soul-harrowing squeals on stormy nights perpetuate in childish minds the story that the place is haunted. Yes, indeed, it is a dear old place to that neighborhood;

it freezes out a Sunday-school year after year; it freezes out the preacher and his congregation; it holds in its icy grip the religious activities of an entire community; it is a regular old refrigerator. Having been assured that "they would freeze to death in Sunday-school," the non-attendance of scholars at the preaching service is amply provided for. Having been there, this writer is impressed with the importance to that people of religious education; but, "Sunday-school man" as he is, he is not so very far gone from original intelligence as to risk his reputation and life in an attempt to run a school through the winter in that house. To expose children to the risks they would incur would be an act of sheer barbarity.

Whose House?—When it is thought necessary to rebuke some little impropriety of conduct occurring in school during the summer, scholars are solemnly reminded that "this" (old Serenity) "is God's house." From the use made of it when "it is thought best to close the school for the season," the natural inference would be that it was God's fault that he had not provided a better building for the use of the school. "God's house," indeed! He furnished the material, and good men who now lie in the adjacent grave-yard put up the house; good honest work too, every lick of it. The men who now by turns worship and freeze out at

old Serenity are better able to repair the house than their fathers were to build it. There is board timber in the very trees whose shade has helped to rot the roof; nails, glass, and stoves are much cheaper than in "old times;" mud for daubing and water for scouring are as abundant as "when the Indians were sent to the Nation." All that is needed to save old Serenity from further ignoble service as an old excuse of a meeting-house, and to transform it into a comfortable and respectable church, is sanctified intelligence, consecrated shekels, "after the shekel of the sanctuary," and dedicated muscle at the business end of an ax-handle. Brains, money, muscle, and building-material have been supplied. God is not responsible for any such a looking shanty as old Serenity.

Recipes for Repairing Old Meeting-houses, and Hints on Church-building.—In addition to the homely hints just given, we quote, for the benefit of those whose tastes run in this direction, something from foreign sources.*

1. "At Kohala the people, in their effort to procure a new and more commodious house of worship, had to bring the timber six or eight miles from the mountains. The wood was hard and

*"A Heathen Nation Evangelized." By Rufus Anderson, D.D., LL.D.

tough, axes were scarce, and there were few facilities for keeping them sharp. After the timber had been cut and hewn, from eighty to a hundred and fifty persons of both sexes laid hold of a long rope, made fast to one end of the timber, and a day was required to drag it up and down the precipitous ravines, and through woods and brush, to the ground set apart for the building. Oxen could have done nothing, were they obtainable, because of the ravines."

2. "At Kealakekua the house was built of stone, and every stone had to be carried by the Church-members, on their shoulders, an eighth of a mile. The lime had then to be obtained by diving for the coral in from ten to twenty feet of water. After a piece had been detached, a rope was made fast to it, and the mass was drawn up and put into a canoe. Thus the limestone was secured. To reduce it to lime a large amount of wood was needed, and every stick had to be brought one or two miles. This was done by the men. The women carried the lime a fourth of a mile in calabashes (a kind of gourd, hundreds of which would not hold a one-horse load), in all, many scores of barrels, and afterward as much sand, and about an equal quantity of water. The posts and beams were brought by the men from the mountains, each timber requiring the joint efforts of from forty to sixty men.

Their labor was all gratuitous. To pay the masons and carpenters, each man subscribed according to his ability, varying from one to ten dollars, to be paid in such useful articles as they could command."

3. "At Kaneohe, when the old grass meeting-house was no longer in a condition to be occupied, the members of the Church, which contained not more than seventy-five able-bodied males, erected a stone edifice ninety-five feet in length by forty-two in width."

4. "Among the means for building a stone meeting-house of considerable size on Molokai was a subscription by the women of more than two hundred dollars, which they earned by making mats, though each earned no more than eight cents a week. The contributions from the men were chiefly the result of transporting firewood in canoes across the channel, twenty miles wide, to Lahaina, carrying seven sticks in a canoe, which sold for eight cents a stick. Timbers for the church had to be dragged ten miles by human strength."

It may be of interest to the general reader to state that this work was done by Christianized Sandwich Islanders. It will especially interest the surviving friends and relatives of the men who built old Serenity to know that just about the time the ground was "shrubbed" in that enterprise—April,

1820—the first missionaries of the cross landed among that people whose savage religious rites involved the sacrifice of human beings.

Mud.—This is the sticking point with some; and there are places where there is no getting around it; it is a serious impediment even to those who live in sight of the building in which Sunday-school is held. But the circuit-rider, whose next preceding appointment is six miles away, is confidently expected to be on hand every time. Think of a mud-bound Methodist preacher! His chances for quarterage would grow beautifully less if it should leak out that he "let a little thing like that keep him away." It would probably be deemed just cause for dubbing him "Old Stick-in-the-mud." It occurs to us that farm-horses can stand it if his can. Why not hitch up the wagons, pick up the poor people along the road, and go on to Sunday-school in spite of the mud? (By the way, is n't it strange the Serenity folks can't find mud enough to daub the chinks in their house?)

It would be useless to waste words about high waters with impassable fords; the only thing that can be done is to wait until they run down: so of dangerous ice and deep snow, where parental authority must be exercised—forbidding the children, for health's sake, from sliding, skating, and rabbit-hunting—the only thing is to wait until it is

safe; then send them to learn something more of God's will and word.

Cold.—A cold house is a poor excuse in this "wooden country." If sticks and chunks are scarcer than they used to be, there is yet plenty of good wood in sight, and plenty of teams to haul it. The house, if it is in keeping with those the people live in, can be made comfortable enough; there is no getting away from this proposition. But the intense cold experienced along the road is something to be thought of. The first thing usually forgotten is that it is death to the mud excuse; freezes it up hard and tight—macadamizes the road with it, so to speak. The second is that folks up North must have a patent process by which "evergreen" Sunday-schools are protected from frost-bites. The third thing forgotten is to mention our rigorous winters as a reason why such folks should not come down and invest capital in the Sunny South. Frozen Sunday-schools do not appear in our list of attractions. The fourth item to be considered is ventilated in the following paragraph:

"The public school is always open in winter in country places, answering to some extent the arguments against winter Sunday-schools, by showing how entirely practicable it is for children to leave home in spite of mud, snow, and cold. But

there is another phase of the public school which weighs heavily in favor of winter Sunday-schools. The intellectual effort of young people put forth in preparing for daily recitations, the casual contact with the great facts and problems of history and human experience which school habits occasion—these quicken intellects otherwise dormant, and render students especially susceptible to the truth. At no time in the year are young people in the country so intellectually impressible, at no season are their minds more clear and vigorous; at no season are they more exposed to the temptations of skepticism than in winter. At the very time when all the consecrated culture we have in the Church should be responding through Sunday-school teaching to the intellectual awakening of our youth the school is closed, the teachers are silent, the Bible is unopened. The keen, inquiring, penetrating brain of the boy turns from the text-book of science and asks about the Maker of all these marvels in nature. He finds the Church-school closed. And why? "'It's winter.'" *

Insufficient Clothing.—The average Sunday weather is not colder than that of other days on which people manage to get about—pleasure-seeking, bread-winning, dollar-hunting, and loaf-

* "The Country Sunday-school." Vincent.

ing. If there are in the neighborhood poor families whose children are so thinly clad as to suffer, away from the chimney-corner, those who have the ability ought to at least give them something warm to wear to Sunday-school—*must* do so, indeed, or disgrace the professions of Christian charity they may make. The Bible is so plain upon this point that "the wayfaring man, though a fool, need not err" concerning it. As Adam Clarke puts it in straightforward English: "He who can and does not help the poor is a disgrace to Christianity; and he who does not lend his hand for the support of the cause of God is a worthless member of the Church of Christ." If all are so poor that no one is able to assist another, help from abroad should be solicited and extended. If the matter is—as happens with disgusting frequency—merely a question of "old clothes," we heartily indorse this vigorous language concerning it: "Of all the excuses for giving up Sunday-school in winter which an artful devil ever put into Christian lips, the cry of 'old clothes' is the silliest and shabbiest. No more tattered garment ever hung over an excuseless sin." * It is the dilapidated advertisement of a threadbare religion. The best proof of the correctness of these statements is to be found in a gen-

* "Vincent.

uine revival of true and undefiled religion in the hearts of God's people. When that occurs in a community, the people turn out in defiance of wind and weather. Who thinks about "old clothes" when sinners are trembling, penitents praying, prodigals returning, and saints rejoicing?

"They Won't Come."—Who? If children and young people are meant, we speak at once in their behalf and deny the charge. Give them something worth attending and they *will* come. This declaration will be sustained by earnest workers everywhere without a dissenting voice. Father Adam fell below himself when he said it was all his wife's fault. How far do people fall who attempt to dodge the responsibility of closing the school by packing it off upon the poor little children? For shame!

"I BELIEVE I'LL NOT GO TO-DAY. There won't be anybody out, I reckon." You have looked upon that picture of poltroonèry. We invite your attention to this: "Thirty years ago, in Philadelphia, there came one Saturday night a terrific snow-storm that filled the streets three or four feet deep with snow in banks. I went to church thinking I would be alone. One little girl I found of sixteen years of age up to her hips in a snow-bank, and utterly unable to get out. She had walked from Ninth street to above Broad, in Chestnut, and

had left her shoes somewhere upon the road, she could not tell where. I found her at the door. Would you like to know her history? She went into her work for Christ simply to do good. She would get three or four of her half-grown boys of the Sunday-school to wait upon her home, and she would take one of them to her house, and one after another used to come to me, and when I asked the question, 'What has led you to seek a Saviour's love?' they mentioned this sweet, charming name —till I traced *twenty-five*, at least, among my young people who were converted through her prayers and labors, and among them that beloved son of mine at whose bedside I sat for sixteen long hours wondering why God had taken him and left me behind."—*Tyng.*

Protracted Meetings.—"They close a good many of our Sunday-schools," said a speaker in a county convention. A certain young disciple rose and withstood him to the face, because he thought he was to be blamed—and some time afterward, having come to a knowledge of the facts, made a public apology for so doing. There was truth in what that man said. The trouble in city schools is to hold the scholars against the many counter attractions by which they are constantly surrounded. What it costs of both labor and money to hold them only those who have tried it know. The

trouble in the country is to hold the officers and teachers. They want to go to preaching—and many of them, rather than forego the personal enjoyment of a meeting a few miles away, abandon their classes; sometimes a school is sent into winter-quarters to get it out of the way of opportunity. To put the question fairly upon its merits: Is that sort of practice right? Our reply is, emphatically, No. In asserting the contrary, one must shut his eyes against iron-bound facts. He must, for example, forget, 1. That such running about in wintry weather proves conclusively the ability to get to one's own Sunday-school, and that an equal amount of interest would take him there. 2. That by this very sign a revival is needed at home, and that the very means which Infinite Wisdom has devised for bringing it about is being neglected. 3. That protracted meetings do not begin on Sunday morning and close on Sunday night. 4. That if the revival-fire is brought home from a week-day attendance, it is more likely to catch among the "kindling-wood" of a Sunday-school than anywhere else; and that it is most likely to die out in the absence of such material. 5. That the results of a home revival are most surely extended and perpetuated by supplementing its special meetings of prayer, consecration, and preaching with a diligent study of the word of God, which is able to

build up and sanctify believers. The two things which young converts most need are the sincere milk of the word and exercise in efforts to save others; the conditions are met in the Sunday-school as nowhere else. 6. That the souls of young people are in fully as much danger in cold weather as in warm—and more, if they are turned out of Sunday-school. 7. But we cannot indulge the thoughts that crowd upon us. This discourse of the strange brother may not strike you exactly. The exhortation which is to follow certainly will. It is delivered by a marksman who never fails of breaking if he does not drive the center—which is his forte.

"To attend to the children is to forego the preached word. You cannot be at both places. Which will you elect? The settlement of this question is life or death to hundreds of Sunday-schools. . . . . .

"'But,' says one, 'is it not right to go to meeting? Can it be wrong in me to like a good sermon? Perhaps the presiding elder preaches, and I seldom have the opportunity of hearing him. Where I hold my membership there is preaching only once or twice a month. Can a Christian man be out of place in the house of God? I am not a mere spectator, but endeavor to take part in the spiritual worship. By increasing the congregation,

I encourage the preacher, and help to build up the cause.'

"The preacher has other work to do besides preaching to congregations, however crowded. He is under vows to instruct, to catechise the children, in every place, and he greatly needs your help in *that* work. He would meet a live congregation when he gets to the church where you hold your membership, and the best service you can render him and the cause, in that respect, is to gather and train the rising generation there in the Sunday-school. Duties may be absolute or relative, but they never conflict. The question first to be resolved is this: Is the Sunday-school, with its godly aims and appliances, worth keeping up? Is this instrumentality for the salvation of the young to be maintained among us? Do not the signs of the times and the tokens of Providence point to and seal it as a means ordained of the Master for the furtherance of his kingdom? Is it not indispensable to the complete work of the Church?

"If you say Yes, then the conclusion is at hand. In serving here you are serving your generation according to the will of God. You are in the line of duty—the duty that lies next to you.

"See how it works: You, a teacher, leave a class of a dozen or half a dozen children to get along as well as they can without a head. . . .

If yours be an enlightened conscience, can it be at ease under that sermon? Think not of these sheep, but of those lambs, without a shepherd and wandering around [in the dead of winter] without being fed, at the very time you are sitting there; think of the neglected duties behind you; think of the good you might have done in sowing gospel seed in many impressible hearts while this preacher is scattering a few grains upon *one* stony-ground hearer; think on these things, and if the sermon were preached by Apollos himself, it would be no blessing to you. You are out of place, O Sunday-school teacher! and the eye of God searches you and he says to you even in that sanctuary, 'What doest thou here?'

"After all, it may not be uncharitable to suspect that much of this going about, to the neglect of the Sunday-school, is not so much due to a craving for the preached gospel and the communion of saints as to a craving for novelty, a gad-about propensity, an idle curiosity, or a seeking after social and selfish pleasures. The post of duty is where true joy is found. Let us bring the matter home to those kind but slack teachers whose want of punctuality destroys the Sunday-school.

"'It is a good thing,' say you, 'to hear a sermon. The house of God is a safe place—one cannot go amiss who goes there. To enjoy the fellow-

ship of brethren and sisters in the Lord in public worship is quite heavenly; who can be blamed for seeking it?' So you reason, as you move along by foot, on horse-back, or carriage, to the great congregation.

"Conscience whispers: 'But those children; have you not promised to meet them this morning? They are looking for you now.'

"Inclination replies: 'Brother A—— is to preach to-day. I'm sure it will be a good sermon, and I shall feel much happier on my way home. The superintendent can pick up somebody to teach my class to-day.'

"But Rev. A—— has had a similar temptation that morning, and it ended the same way. He said to himself: 'True, I have an appointment to-day at Bethlehem; but I hear other preaching seldom, and I am tired of hearing myself preach. I need a good gospel sermon. Brother B——, a popular preacher, holds forth at Rehoboth, five or six miles west of me, and I will go there and hear him.'

"In vain does a conscience of duty remonstrate at this remissness: 'The people will be there, some of them having come miles to meet you. Your promise is out. This treatment will disperse your congregation and ruin the cause.'

"To all of which the recreant pastor replies·

'Let them come again next time, and perhaps I shall be there to meet them. Let the stewards pick up some exhorter, or anybody they can find, to fill my place to-day. It is a good thing to hear a good sermon, and that I am going to do.'

"Imagine yourself one of that disappointed congregation. Are we far from right in affirming that the Sunday-school teacher is as much bound to meet his class at the appointed time and place as the pastor is to meet his congregation? To be out of the way of duty is not to be in the way of blessing." —*Bishop McTyeire.*

"It is Our Custom."—This is actually given as a reason why the school should be closed in the fall. As a poor excuse it takes rank with the "old clothes" business, and is closely related to a host of others of notoriously unreliable character: "Excuse me, parson, for swearing in your presence; I'm so in the habit I forget myself sometimes." "Well, yes, I must confess that I 'm so in the habit of using the stuff that it would go mighty hard on me to quit it now. My constitution requires it." "That's a fact, dominie; it 's an outrageous thing, making preacher's pay-day once a quarter instead of weekly or monthly, like that of other people, but it's our custom, you know."

"We are in the habit of closing our school every fall," said the superintendent; "it can't be kept

up in the winter, and there 's no use in trying; the people won't come." "Will you for one agree to come as long as it lasts?" inquired the preacher. "Well"—reluctantly—"yes, but it 's no use.' "All right," was the decided response; "I 'll assume all responsibility of failure; I propose to run the school through this winter, whether you come or not." And he did; the school flourished; the superintendent's predictions were falsified by the facts; he did n't like it—and, at last account, was nursing a lively grudge against that preacher. If "our custom" is in conflict with Christ's kingdom, the sooner we have done with it the better. Break it up; grind it to powder, as one of old did a golden calf, and let the waters of oblivion swallow it up.

Recapitulation.—1. If the house is "too bad," the superintendent should bend every energy to secure necessary improvements before the cold weather sets in; this is his first duty. If, after faithful effort, he fails for want of coöperation, let the school be closed, and let the house be abandoned, with a public protest against the necessity that is forced upon him; put the responsibility where it properly belongs. But to deliberately kill a school to keep from repairing the house out-Herods Herod.

2. When it is too muddy, too cold, too far, too

any thing of that sort, the school *must* be suspended, and no person of common sense will insist upon keeping it up. When it is neither too muddy, too cold, too far, too any thing of the kind, for visiting, for going to work, to mill and to market, to sociables and to balls; for keeping open shops and factories, stores and bar-rooms—then, and in that case, closing the doors of a comfortable Sunday-school room is by every token a sin, for which somebody must answer in the great day of accounts, when the secrets of all hearts shall be brought to light.

"Ought We to Close Our School?"—That question *you*, as officers and teachers, must decide; neither the writer nor anyone else—without exact knowledge of your circumstances, and a willingness to do in a similar case what he, with all the facts before him, would advise—has a right to say you ought or ought not. This much we are warranted in saying: Most schools are closed because we do not look upon them as God's schools; because we prefer our ease to his service; because we do not love God with soul, mind, and strength, nor our neighbor as ourselves; because we are unwilling to deny ourselves, to take up our crosses, and to follow Christ for Christ's sake, and the sake of souls he died to save. On the other hand, many schools are closed because they must be; that is a

fact beyond controversy; reasons need not be recited; we accept them as sufficient.

Hints on the Cultivation of Frost-proof Sunday-schools.—1. You want a warm, clean, bright room. In order to get it, begin subsoiling conscience in the early fall; finish preliminary work in Indian summer.

2. Elect officers, buy literature, organize for mutual, consecutive study of God's word fifty-two Sundays a year. The International Lesson Series answers every objection that may be brought against this proposition, as it has already demolished the only excuse that ever furnished rational support to a defective and discarded system. It is God's last, best argument against blind guides, a closed Bible, and winter-quarters. To ignore it, is to deliberately choose darkness rather than light.

3. When stress of weather forbids attendance on a particular Sunday, let it be understood that those who must stay at home are, one and all, to study the lesson at the school-hour, and, where it is possible, recite to relatives or friends. A few inclement days furnish no just ground for abandoning the school assembly the whole winter. We insist that the Sunday-school service, in this regard, be put upon equal footing with the preaching service. Establish a custom which will bring out the entire school when the weather is such as to justify it.

On rough days let those go who can and ought. That many—including little children—cannot go sometimes is no reason why the few who can should desert the post of duty. *Keep up the organization.* The extent of personal obligation is not to be measured by fluctuations in attendance of others.

4. Some school-rooms must, of necessity, be abandoned; in which case—

(1) Unite your forces with a neighboring school more fortunately situated—if there be such a one continuing. Its vitality is a good sign of a good school—despite its Union or denominational defects. It may, after all, be a better school than the frost-bitten neighbor it is asked to shelter. Trains on "wild-cat schedules" forfeit the right of way to through regulars, on time.

(2) If opportunity of this kind is not afforded, and the school must be scattered, neighborhood schools may be formed at several points and held in Christian homes—the superintendent visiting in rotation each appointment, like a circuit-rider.

(3) Where this is impossible, family groups may be formed under an agreement that lessons shall be recited regularly, at the school-hour, to parents or friends—every scholar and teacher being supplied with proper literature, distributed by mail or by hand. Some of our preachers—who know how to ride a circuit for several years without

hurting it so as to require "a change"—have adopted this plan; assuming the superintendency of these family schools, visiting and catechising all they can reach every round. They say it works like a charm; of course; it is bound to. "Will you diligently instruct the children in every place?" The gauntlet is before you, Sir Knight of the saddle-bags; fight or fly. The man who, preaching courage to others in the great congregation, refuses such an opportunity to distinguish himself on this skirmish-line ought to be unhorsed and sent to a microscopic station in the rear, *en route*, with other camp-followers, to the shades of private life.

5. As a last resort—if you "just can't do any better"—before disbanding the school, secure pledges from members that they will each read the lesson text and related "home readings" on Sunday, at the school-hour, during vacation.

Germs of Thought.—"Glad to see you so interested in the Sunday-school lesson, Willie; the Bible is a wonderful book, my boy; study it diligently, store your mind with its precious truths, make it the man of your counsel; of all other books in the world the Bible is the one that you ought to study most carefully—(in the summer-time").

"A. R. Daisy.—Let us hear from his presiding elder." "Nothing against him, bishop. I regard

Brother Daisy as one of the most promising young men of the Conference, sir. I never saw a more devout, studious, energetic, and useful preacher than he is—(in the summer-time").

"What nice church-building is that down at the fork of the road, Brother Steward?" "Why, that's our church, sir, where you are to preach to-morrow. There'll be a big crowd out to hear the new preacher; you must do your best." "That's a queer sort of a notice you have posted on the door, isn't it?" "Notice? I'm at the first of it; what is it about?" "Well, it runs about like this, as I remember: 'The summer is past, the harvest is ended; there came a cold blast, and our school suspended.'" "Outrageous, sir, outrageous! some trifling boy at the bottom of it; there's a power of bad boys in this neighborhood. We've got the best Sunday-school on the circuit, sir—(in the summer-time").

EPITAPHIC.—

IN MEMORY OF

PHILEMON FAIRWEATHER,

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He was an upright citizen,
A faithful Christian,
and
A devoted Sunday-school man—
(In the summer-time).

Honor to whom Honor.—We cannot quit this subject without expressing our admiration of the country superintendent who, "through thick and thin," stands by the wheel and saves his school from going to wreck against the many icebergs that lie in its course. The moral heroism displayed in some obscure school-houses, with nothing to sustain it but the consciousness of God's approval and the desire of doing good, has far less of earthly and Churchly recognition than it deserves. "My little country Sunday-school still lives, people and pupils alike disappointed. Everybody thought its time had come; but still it does n't die. You would be amused. Sometimes I have assistance; am often without. I am superintendent, teacher, secretary, librarian, leader of the singing, sexton, and general horse and mule hitcher." Of the Arkansas brother, whom that quotation represents with his "Bartholomew school of from ten to twenty pupils," we venture to say he is the peer of any superintendent in the land. By this sign, the Saviour being judge, he is among the chiefest. There are others like him, whose misfortune it is to be compelled, by adverse conditions, to disband their schools on the approach of winter, to whom equal honor is due. And finally, no man, for whose good opinion we need to care, will hastily accuse us of lacking in appreciation of the good work done in summer

schools. Such a conclusion is forbidden, by the fact that on the very ground of their usefulness we base our strongest protest against their suspension at any season of the year, or for any less reason than absolute necessity. No one, who has the cause of Christ deeply at heart, can ever be satisfied until—in the matter of steadfast continuance in well-doing—the Sunday-school service shall stand on equal footing with the preaching service; until lay work shall be acknowledged as imposing upon laymen obligations to the performance of which they are as much bound as are preachers with respect to pulpit work. Until it is discovered that the devil has gone into winter-quarters, the duty of Christian people, both lay and clerical, on the abstract question of hibernation, is plain; it is as unwise, unsafe, unscriptural, and unchristian to close Sunday-schools as it would be to suspend preaching. Think of half of our preachers in winter-quarters!

The disadvantages under which the work must be prosecuted in most country schools is fully recognized, but that there are corresponding advantages will appear to anyone who will take the trouble to think on the subject. A hint of our meaning will be found among the many suggestions so aptly expressed in the following paragraph:

"Accommodations and Apparatus.—Your

Sunday-school room is not like St. John's, in Brooklyn; Grace Mission, in New York; [Bethany, in Philadelphia;] Benton street, in St. Louis; or the model school-room of the Methodist Episcopal Church in Akron, Ohio. Yours is either a small church with no class-rooms, or a country school-house in the plainest style. You have no railroad seat to turn over, no cane-bottomed chairs to arrange, no double doors to close, no fountain with its gold-fish and water-lilies, no frescoed walls, no stained-glass windows, no organ, no carpets. Yours is but a plain, soiled, dusty, web-hung country school-house, very rough, very inconvenient. We have often been in such rooms, and what glorious times we have had there! All this matter of apparatus and ornament is of minor importance. Of some importance it is, and so we suggest the appointment of a 'Committee on the Room.' How long—think you—will it take a bevy of smart country girls to convert a rude school-house into a rustic palace, fresher and fairer far than the majority of our city basements? Here are arms and fingers that fear neither soap nor scrubbing brush. Here are taste and strength to make windows shine, exchange for folds of spider-webs festoons of evergreens; suspend against bare walls wreaths and anchors, and crosses of laurel and hemlock; and place on the superintendent's desk

every Saturday evening bouquets of flowers, to fill the place with fragrance for the day of the Lord. Cleanliness and comeliness, even to the point of elegance, are possible even in our roughest and most rural school-houses. We do not say that these things are necessary. Far from it. We do say, for we do believe, that these things have a mission not to be despised; and we congratulate the school whose superintendent and teachers have enterprise, taste, and skill enough to give the ministry of the beautiful a place in their Sunday-school work. As compared with Bible study, these adornments are but as the velvet case to the costly diamond cluster it contains." *

A Final Request.—Please, Brother Superintendent, if there are good shade-trees at hand, don't roast your people as this complainant has been roasted, many a time, in a little bake-oven of a house—in the summer-time.

* "The Country Sunday-school."

CHAPTER XI.

ARCHITECTURE.

The Dominant Idea.—A good pastor prayed for rain. A little girl of his flock going on an errand shortly afterward carried an umbrella. Her faith ran ahead of occasion. The church that makes no provision for housing in a home-like way all her Sunday-school children indulges a faith that saunters along at a much greater and more discreditable distance in the rear. One that refuses when the promise is fulfilled, the demand urgent, and the means at hand, is utterly devoid of the "faith which worketh by love." If the quarters in which it is usually found may be taken as a criterion, the Sunday-school has no rights which the average building committee is bound to respect. From any thing that appears to the contrary, there is no escape from the belief that the aforesaid committee, in planning, building, and furnishing the church-house, does every thing with an eye single to the comfort and convenience of the adult hearers who are expected to attend "the divine service." That—from a like consideration—the Sunday-school, as a matter of Christian courtesy, is permitted to occupy the premises, with the privilege of adjusting itself as best it may to such accommodations as it happens to find, we have no disposition

to deny. The prevailing idea, architecturally expressed, is about this: The Sunday-school lesson is to the sermon as a trivial circumstance keeping company with a big event.

The extent to which this dominant notion is indulged at the expense of all right reason is seen most clearly in the domestic mission-field where the Sunday-school furnishes the master-key to success. A house is needed, the church is taxed with lawn-parties, oyster-suppers, fairs and festivals, the building committee finally reports its work complete, and there is presented to the Lord on dedication-day a house which, by every token, is *a preaching-place* and nothing more; one big room furnished with benches of strict regulation height, and a pulpit, together with "a small indebtedness" fully covered by a cloud of indefinite promises to pay.

Excessive Unity.—No family, however poor, is content with one room as a home. "Two rooms and a kitchen" there must be, according to the orthodox unit by which the essentials of home comfort and convenience are measured. Why should not the Lord's house—the church-home—have numerous apartments and conveniences as well as any other? Anyone who thinks must see the desirability of such an arrangement. To be sure, we can get along without these things; but if

we could do better with them, it is our duty to have them where it is possible. There can be no question that Sunday-school interests would be greatly advanced by proper accommodations in the way of separate class-rooms appropriately furnished. We have but to compare the quiet of the sanctuary during preaching, and of the secular school-room during recitation, with the many adverse conditions in a crowded Sunday-school room in order to increase our surprise that so great and so gracious results have followed the efforts of our lay teachers of religion in this department. It is especially important that separate rooms be provided for primary and adult classes. On this point one writer is very bold, and saith: "Nothing but extreme poverty can make it less than a crime to build without these." If such conveniences could be purchased only at the expense of preaching and other stated services of the Church, we would be the last to advocate them; but, on the contrary, seeing how greatly these services may be enhanced in interest by a modification of the unitarian, or town-hall, style of architecture, we do not hesitate to indorse the change.

Style versus Comfort.—A dwelling that is mostly parlor is a home run to seed; a church in like condition is an elegant humbug on the home idea. Sensible people—along the whole scale

of financial ability—build houses to live in, and fit them up accordingly, with a view first of all to family comfort, leaving others to build for the benefit of the outside critics. The congregation that falls a victim to the vain conceits of an indigent "snobocracy" is to be pitied rather than blamed. "Gingerbread work" on the outside, and a solemn, broke-before-we-finished-it air inside, is a style of architecture that has nothing to commend it. We hold it to be beyond the power of man to build a house too fine for the service of God. But it is possible to squander our Lord's money in "putting on style" where it is not needed, and where it can never be made in the slightest degree available in such service. The writer has yet to see the church, in his estimation, too elegant to be dedicated to soul-saving work; he has seen many that, in his humble judgment, carried entirely too much undedicated elegance purchased at the sacrifice of facilities for doing the work for which the buildings were professedly erected. A congregation needing two or more rooms in order to its most effective service in the cause of Christ, and having the means to build them, cannot compromise with duty by putting all its money into one room, no matter how capacious and tasteful that room may be made. The gist of the matter is here: It is the duty of a congregation in building a church-house

to provide well for the children that now are, and for those that are to come after—being born in Zion. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The true Church is theirs as well as ours; and any architectural conceit contrary to this idea is contrary to the truth as it is in Jesus Christ, and opposed to the progress of his gospel. "Abraham believed God, and it was counted unto him for righteousness." Don't you see the point, brother? This may make it clearer: If to have a taller spire than your neighbor you must mortgage the children's patrimony, leave off the spire. Build first what you need most.

Building Hints.—"First run your stair-way then build your house around it," was the advice of a man who was a philosopher as well as a carpenter; expressing thus his disgust of the follies he had been compelled by his patrons to execute against his better judgment. So, if the building committee will hear it, first provide for your Sunday-school, then go on with your audience-room. If either must wait for more desirable quarters, let it be the congregation rather than the school. For, depend upon it, if the accommodations provided are fit for the school, they will be quite good enough for the present use of those who come

to preaching. The school in the audience-room will suffer far more inconvenience and loss than will the audience in the Sunday-school department.

Have a definite plan well matured; begin with that, and abide by it to the end. If you are not "dead poor," employ an architect to furnish drawings. If this cannot be, take time to look around; endeavor by personal inspection and correspondence to secure the very best plan. Reject every one, no matter how attractive, that does not embody the Sunday-school idea. If it lacks that, it is by so much not fit for a church-home. The congregation that has no Sunday-school to take care of has precious little use for a house of any kind. Its death may be expected at any time; its funeral-service will not be largely attended.

"Architectural Ugliness."—A good fit, in a suit of clothes, requires no more cloth than a misfit. A handsome building requires no more material than an unsightly one of the same dimensions. Whether a house looks well, or otherwise, depends more upon symmetry, or the lack of it, than any thing else. "Some of our church-builders," says the Rev. Dr. Fitzgerald, editor of the (Nashville) *Christian Advocate*, "have a deplorable genius for the invention of architectural ugliness. It is astonishing to see how much deformity can be

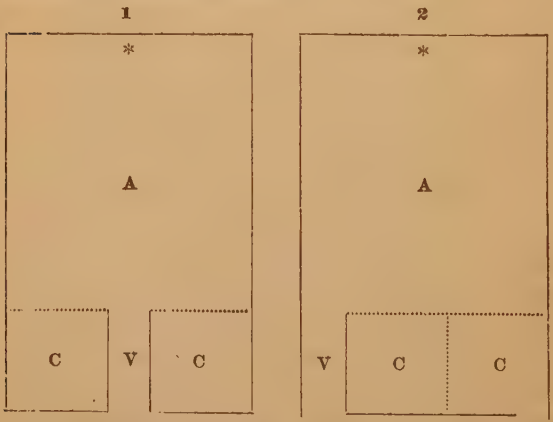
wrought out of good lumber. The utter absence of tastefulness and comfort in many church-buildings indicates, not malicious design surely, but marvelous luck in stumbling upon the wrong way of doing things. Not every man who can handle a jack-plane, a hammer, and a saw, is an architect. A man may be able to build a house by a good plan who is unable to make the plan. . . . . Every blunder of the builder who feels his way on the ultra-cheap line costs time and money. It is true economy to pay a fair price to a first-class architect, even for a small country church. If our official boards would accept this fact, elegance and comfort would take the place of clumsiness and inconvenience in our houses of worship, and our church architecture keep pace with the general progress of the times."*

Concerning Basements.—If you can have one as good as any thing you can construct above it—that is, good enough for anybody—then there can be no just complaint of it as a Sunday-school room; but do not put your young people underground before their decease, lest you may have occasion for bitter regrets when they go out from among you to return no more. Treat them as well

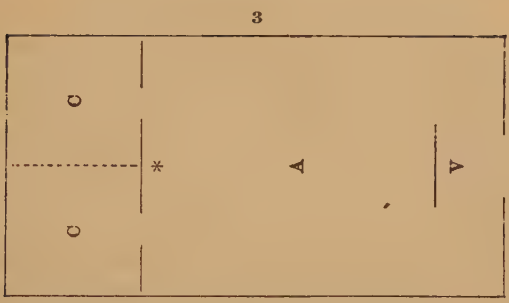
* WANTED, by every denomination, an architect employed as a salaried officer to furnish plans for its church-buildings.

at church as you would at your own home. If you do not, they will be tempted to break the ecclesiastical apron-strings and seek a place that suits them better. Give them plenty of fresh air and pure sunlight. Beware of stained-glass and "a dim religious light." If you are quartered in a dingy, old basement, get out of it just as soon as you can.

Designs.—In order to show the practicability of the foregoing suggestions with reference to separate apartments in buildings of moderate cost, a few simple illustrations are given:



V, vestibule; A, audience-room; * pulpit; C, C, class-rooms. Dotted lines, folding or lifting doors; making entire space available.



Remodeling.—An old church can be modernized as easily as an old residence. The examples presented may be useful as hints in this direction. Numbers 1 and 2 are preferable where—as often happens—the audience-room is too large for the congregation on ordinary occasions. The advantages of the arrangement indicated—aside from Sunday-school uses—are so plain as to be seen at once without comment. Who does not know the depressing influence of a forty by sixty room upon a ten by twelve audience; especially in services styled "social?" The effect is that of a wet blanket.

Plan 3 is not recommended except for a church where the congregation is equal to its capacity. In this case the Sunday-school is surely suffering for want of room. Add two class-rooms as shown. They need not cost much; three walls, a partition, and a shed-roof will complete inclosures. By e-

tending a little to one or both sides, outside entrance is gained; add folding-doors to partition, and a snug lecture-room is the result. What a blessing to the school on Sunday, to the stand-bys at the Wednesday evening prayer-meeting, to the Ladies Missionary Society, to the official board, and to everybody concerned!

There are extensive galleries in many Southern churches of the olden time. Why not utilize them for class-rooms?

The Akron Model.*—"The building of the First Methodist Episcopal Society of Akron is a large structure of brick and stone, economical and thorough, dignified and imposing, costing not far from one hundred thousand dollars, the front portion being the church proper, elegantly finished and furnished, and having the home-like look Methodist churches are apt to have. Transversely at the end is a large building containing the Akron Sunday-school, an institution that promises to lift the general arrangement and management of Sunday-schools a long way upward and onward throughout Christendom. Imagine a room like an ordinary opera-house, having but one gallery; divide the space underneath and over the gallery

* For the accompanying cut we are indebted to Phillips & Hunt, New York; the description quoted is from *The Study*.

into compartments or alcoves by partitions from floor to ceiling, the direction of the partitions being as nearly as possible that of a line from the center of the stage to the walls of the room; hang doors at the openings of these subdivisions, and

the problem is solved. When the pie is opened and the birds begin to sing, they are practically all together, and nearly in a semicircle, the best situation for an audience. All can see the platform and hear without difficulty, sing and read together. By the closing of the doors, in the twinkling of an eye the circumference of the huge pie is cut into sections, and the infant, intermediate, and Bible classes are in rooms wholly independent of each other. The central part, or rotunda, is occupied with groups of chairs for small classes for the youths' department. The rooms of the second story are entered from a light balcony, extending around what would be the front of the dress-circle."

As to Benches.—The sittings to be found in a vast majority of the rooms occupied by Sunday-schools are in construction and arrangement squarely opposed to comfort and convenience. For teachers and small children a more awkward and disagreeable device in the way of accommodations could hardly be imagined. If your school and congregation use the same room in a church-house, and are supposed to be blessed with equal rights and privileges, the chances are about nine hundred to nine you could not, for the life of you, find in that room a single seat designed to meet the wants of teacher or child. If it *is* there, the probabilities,

in about the same proportion, are that the thing is an innovation forced upon the original design by some headstrong saint of Sunday-school proclivities; if otherwise, it proclaims your building committee away ahead of the average. Just how to meet this common difficulty, of furnishing comfortable sittings for both school and congregation, is a problem to the solution of which much thought has been given. Various devices have been adopted—among others, seats with reversible backs, after the fashion of those in railroad-cars. We see no reason why—with the exercise of a little ingenuity—a few seats constructed on this plan might not be introduced at proper intervals in every audience-room used by the school. So also there is absolutely no reason—aside from such as would be considered uncomplimentary—why foot-rests in the shape of low benches should not be provided for the little folks. Shoved forward at close of school, they would be quite out of the way, and yet be of similar service to older people, who often feel the need of some such thing while the preacher is holding forth and hanging on to the patience of his auditors. A neater, and in some respects better, rest might be made by hinging a piece to the front of the seat near the floor.

The latest and most approved furniture for the main school-room is a chair for each member, and

a table for each class; the table having a hinged top, or drawer, for books, papers, etc.; teachers and officers carrying keys. A better arrangement than this seems impossible.

CHAPTER XII.

THE INFANT CLASS.

"**Why** has the discussion of so important a feature as this been so long postponed?" the reader will be ready to inquire; to which we are quite as ready to reply: First, because infant class teaching by modern methods is utterly impossible without an infant class room; and second, because, beyond assistance tendered in preceding chapters, we can do teachers in this department no better service than to recommend a careful study of books devoted exclusively to this subject by those who have made it a specialty.

We do not say that no good is accomplished with this class in the main school-room, but we do affirm that the disadvantages are such as to render the "infant department" an indefinite feature of doubtful propriety. A peculiar genius is required for infant class work, under the most favorable conditions. When this "department" is bounded by lines "as invisible as the tropic and polar circles," who is sufficient for it? Who has magnetism enough to hold attention where so many and so great counter attractions are constantly appealing to eyes and ears so keen as those possessed by the infant class? It is rank injustice for a Church to require one of its members—usually an elect lady

—to go through so severe an ordeal as this work imposes week by week when that Church is able to furnish a class-room. "It is," as Eggleston says, "a great offense against God's little ones to build a church without such a provision." We assume the responsibility of suggesting to teachers thus imposed upon the duty of bringing the official church-board to hearty repentance of its cruel indifference, and to such active faith as shall prompt them to say, "We will rise up and build."

"**My ideal room** has large folding-doors entirely of wood. It has no glass at all, for we do not care to look out, or to have visitors look in, while we are saying our lessons. The floor is level and covered with a bright, cheery carpet. By my side stands my little table, useful in many ways. My bell is not on it, for I lost that some time ago; and I do not care to get another, having found greater magnetism in the voice to call to order or direct than the tongue of the bell.

"I am sure you never saw any thing more comfortable or cunning than those little cane-seated chairs without arms, and with seats only twelve inches high. During the introductory and closing exercises the little chairs are arranged in straight rows in front of me, but when I give the lesson to my assistant teachers they are clustered in groups about each teacher, who also sits on one of the

little chairs, so that she may literally become as a little child. Such a cosy arrangement would not be possible upon a floor elevated by tiers, which has become a popular plan, although its popularity cannot be based upon comfort.

"There is still another advantage in the level floor; that is, the room need not be given up wholly to the primary class, but may be used for other purposes during the week.

"There is plenty of light and fresh air in my room, abundance of sunshine coming in and making us all glad.

"There are pictures and mottoes on the wall, brought by the children to decorate their Sunday home. There are plants and vines at the windows which require a little of my attention through the week. They add much to the element of 'at-home-ativeness' which I would have pervade every thing.

"Over in the corner is a small cabinet which has in it treasures for illustrating the lesson, such as my picture scrap-book, maps, blackboard outlines, etc.

"My blackboard is not very large, and stands on a light easel, so that I can move it to the most advantageous positions.

"The organ is placed at my right-hand. Its sweet and sure tones enable me always to give the

children the right pitch, and in other ways it is a great help to us all.

"'It 's quite old in our minds, you see, though we 've never got the chance to do it.' But instead (if it will be any comfort for you to know it), I have taught sometimes in dark, damp basements, sometimes in the prayer-meeting rooms with high settees. Only once have I had the little chairs; only in two instances has there been a carpet on the floor. Sometimes I have used a *door* for a blackboard, and, indeed, have made the best of every kind of inconvenience, with promises and hopes of better things by and by. I have tried to submit patiently to all these drawbacks to my work, being very decided upon one point, however—that is, not to teach my class in the general Sunday-school room.

"I firmly believe that my ideal room must contain some features within the reach of every Sunday-school, and for those who are building or remodeling, its complete realization would not be extravagant."—*Mrs. Crafts, in "Open Letters to Primary Teachers."*

But suppose, after all your efforts to get it, a separate room is denied you—what then? Why, the next best thing, of course. In this instance it seems to be a temporary screen, behind which you may gather your class in the corner of the room

best adapted to your purpose. This may be accomplished with a bit of wire and a few yards of cheap curtain stuff—where "looks" or something worse does not forbid; or by means of a light folding frame of wood covered with wall-paper, or muslin painted in the wall tint. If you cannot get something like this, it might be well to ask, at the next teachers' meeting, that commissioners be appointed to reconstruct the infant department upon a more rational basis.

CHAPTER XIII.

SUNDAY-SCHOOL CONVENTIONS AND INSTITUTES.

The character and influence of Sunday-school conventions are too well and too favorably known to admit of extended remarks concerning them. From the humble teachers' meeting, which lies at the foundation, through township, county, and State assemblies—union and denominational—up to the grand international, the spirit of wisdom and of grace divine approves the movement. To them, under the blessing of God, more than to any other single agency, is the confessed preëminence of our country in Sunday-school enterprise due. "They have given currency to improved modes of working, they have brought about a better state of feeling between the Christian denominations, they have given Christian people a better appreciation of the superlative value of the Sunday-school as a place of Christian labor, and they have produced continued and organized effort for Sunday-school extension."*

The leading objects are, (1) to excite a zealous and intelligent interest in the Sunday-school work; (2) to diffuse a knowledge of the best methods to be employed in the organization, man-

* Eggleston.

agement, and instruction of Sunday-schools; (3) to adopt measures for establishing such schools in destitute localities.

As a means for the accomplishment of these objects, the convention in its manifold expressions commends itself to every right-minded, right-hearted person. It is rooted and grounded in common sense and Christian charity. The principles upon which it proceeds are these: (1) That no Christian has a right to conceal or in any wise withhold from his brother any thing that would make him a more efficient servant of God; (2) that no laborer in His vineyard has a right to refuse any opportunity for self-improvement. On this platform Sunday-school workers meet to exchange views, to have "all things common" of knowledge and wisdom, and by a comparison of methods to establish those which promise most abundant spiritual results; they meet to *confer* together in the name and for the glory of their common Lord.

Conferences of friends and neighbors as to public enterprises, domestic, social, and business affairs, are of daily occurrence the wide world over; why not on stated occasions for the advancement of Christ's kingdom through Sunday-school instrumentality? Why not oftener? Why should not the officers and teachers of every school and of

neighboring schools meet in conference oftener than they do? Our blindness to this opportunity is positively amazing. Preachers, with joint appointments, quarterly-meetings, revival-meetings, district, annual, and general conferences, synods and assemblies, have abundant opportunities for comparisons of views and methods. Considering our chances, it is a shame that some of us are not better preachers than we are. What would we be with the limited opportunities of thousands of Sunday-school officers and teachers who from one year's end to another never get beyond the walls of their own school-rooms; who, as individuals, never see another school opened and closed — never see another class taught? Taking this view of it, brother preacher, don't you think that these Sunday-school workers of whom such complaint is made do pretty well for their chances? Really, don't you think they deserve more credit than they usually receive for being what they are? How would you like to take their chances of improvement? You cannot get along without the stimulus of books and periodicals devoted to your branch of service. What do you reckon their chances are in this line beyond the "lesson-helps?" It might be well for you to *hold a conference* with them on the subject. Ask them if they would not like to have a conference with the officers and teachers of

adjacent schools. The reason why such occasions are not more frequent is simply this: the preachers whom they have been trained to look upon as leaders do not lead in this direction as often as they should.

Preliminary Measures.—When a convention, conference—or whatever you may choose to call it—has been decided upon, fix upon a suitable time. This is especially important in the country; farmers have their busy seasons; choose a time of leisure. Have an attractive programme printed and scattered like leaves of the forest in every school, and as far as possible in every home, throughout the territory to be represented. Invite speakers from abroad, but do not depend too much upon them; utilize home-folks. Have the matter announced and exhorted upon from the pulpits, and through the newspapers; talk it up; work it up; keep it before the people. Fix a ratio of representation if entertainment is likely to prove embarrassing, but invite everybody to attend. Appoint local committees to provide homes for delegates from a distance, to make the assembly-room inviting; to secure available musical talent and singing practice; include in the list selected a few pieces that "everybody knows;" and finally, let Christians be exhorted to pray that the occasion may be signalized by the presence of "power from on high."

In Convention.—Organize promptly; have as few officers as possible—a chairman, a secretary; rarely more than these. Give the first fifteen to thirty minutes of each session to devotional exercises, besides calling to prayer as often thereafter as manifest tokens will indicate. Let the prayers be earnest, pointed. Limit speakers to the time prescribed in the programme; usually fifteen or twenty mintues for opening remarks, five for those who follow. Ring them down promptly at the expiration of that time; if it is desirable that they should be heard further, a motion to that effect is in order. Let this idea be insisted upon throughout, and if need be enforced—*stick to the point.* Allow no one to divert attention by the introduction of foreign subjects; press toward the distinctive objects for which the convention is called, and dismount the brother who would ride his favorite imported hobby over you. In all these things the discretion of the chairman will be put to the test; firmness must go hand in hand with kindliness. By all means give the children—who are sometimes debarred day-time attendance—a mass-meeting at night. Put up speakers who know how to instruct as well as amuse. Clownishness is utterly out of place in such a service.

Sunday-school institutes differ in many respects from conventions; their leading feature is

instruction by example in the various duties of the class and the school-room. They are really large normal classes, requiring more skillful direction and a longer time than conventions. They are conducted by experts, who, by turns, explain and illustrate in a most practical way the various phases of Sunday-school work. The value of such exercises wisely conducted cannot be estimated. As, for reasons which need not be stated, institutes are impracticable in many places where conventions may be held, the programme of the latter should as often as possible embrace some features of the former. This is entirely practicable; a combination that is in every way desirable. Free conversation between the conductor of any particular exercise and the audience is the means of bringing out many valuable points that would otherwise escape notice.

Topics.—Following is a list, gathered from various sources, which will be found of assistance in making up a programme. The example given at the close is a copy of a programme used by the writer in a round of thirty-six appointments—made and met as Sunday-school Secretary of the Holston Conference—beginning January 5, and ending September 27, 1881; territorial extremes represented by Dade county, Georgia; Mercer county, West Virginia; Cumberland Mountains, Tennessee;

and Blue Ridge, North Carolina. These facts are mentioned in no boastful spirit, but merely as a hint with regard to the possibilities of convention work:

The Sunday-school idea in the Bible.

To what should the Sunday-school devote its collections?

Duties of officers of the Church to the Sunday-school.

Relation of the pastor to the Sunday-school, and his duty toward it in the study, the pulpit, the school-room, and the family.

Duty of the school to the pastor.

Who should be held responsible for closing a school for the winter?

The library—its proper character and value.

How may the pastor interest his pupils in the preaching-service?

Duties of the assistant superintendent; secretary; librarian; treasurer.

What is the best hour for the session? how long should it continue? and how much time should be devoted to recitation?

The model Sunday-school room described.

Interruption of teachers—how avoided.

Regular and punctual attendence of all the members—how secured.

Infant class teaching.

The power of example in and out of school.

Different methods of teaching different classes, and examples of best methods.

How to organize normal classes.

Should unconverted teachers be employed?

The teacher's mission, motive, and character.

How should visitors to the school be treated?

Who should select teachers?

The use and abuse of special meetings for children.

To whom are teachers responsible for their teaching and conduct?

Country schools—their peculiar difficulties and demands.

The teachers' meeting—how organized and how conducted.

The superior value of "Teachers' Bibles," and best editions.

How may the art of talking to children be cultivated?

Sunday-school shams.

The secret of successful teaching.

Claims of the children of irreligious parents on the Church.

Training teachers.

How to interest the school in foreign mission work.

Wanted—more spirituality in the Sunday-school; how is it to be attained?

How may scholars be induced to study the lesson during the week?

Our text-book—the Bible—and how to use it.

Illustrations—how to find and how to use them.

What constitutes a gospel call to Sunday-school work?

Training the school to punctual attendance and prompt obedience.

Tests of successful teaching.

Recreations—lectures, socials, concerts, festivals, picnics, etc.

Influence of Sunday-school work upon the family, the Church, and the world.

Habits of lesson-study at odd moments, and how formed

Home help; how to be secured.

Common mistakes in teaching.

Possible improvements upon present Sunday-school methods.

Importance of a thorough knowledge of the lesson on the part of the superintendent.

How may we increase the number and efficiency of schools in the territory represented in this convention?

How to make Sunday-school material available in Church-service.

Best method of taking collections.

What methods should be used in educating parents with respect to their duty as related to our work?

How to manage a class of rough boys.

What relation do Sunday-school contributions bear to other financial operations of the Church?

How to tone up a weak school.

The Sunday-school for all ages, classes, and conditions.

What does your school most need to make it what it ought to be?

How can we keep our young men and young women in the Sunday-school?

Lesson-helps; their use and abuse.

What are the objects of the Sunday-school, and what advantages does it afford?

Who should attend Sunday-school, and why?

How may members of a school work in its interest during the week?

Sunday-school music; its use and abuse.

The office, duties, and qualifications of a superintendent.

Characteristics of an efficient teacher.

Opening and closing exercises of the school.

The secretary and the records.

The library and its management.

Christian discipleship, or the Sunday-school a means of grace to old and young.

Defects in Sunday-school organization and management; their cause and cure.

Jesus the model Teacher.

Wanted—more teachers, and better teaching; how are we to get them?

Addresses by members of the Grumbler's Club. Topic, "Sunday-school trials and tribulations."

What are we authorized to expect as the immediate results and final reward of faithful service in the Sunday-school?

"It is not the will of your Father which is in heaven that one of these little ones should perish." (Matt. xviii. 14.)

SUNDAY-SCHOOL CONFERENCE,

To be held at Franklin, N. C., May 20, 21, 1881.

PROGRAMME.

FIRST SESSION.

(Ten o'clock.)

Devotional Exercises and Organization.

TOPICS FOR DISCUSSION:

1. Upon what grounds does the Sunday-school deserve the sympathy and support of all good people?

2. Is the religious education of our young people keeping pace with secular education?

SECOND SESSION.

Prayer for Pastors and Superintendents.

1. Verbal reports from pastors and Sunday-school workers, with special reference to destitution and difficulties.

2. How may preachers and people coöperate in organizing new schools, and in making more efficient those already established?

3. Under what circumstances are union schools advisable?

4. What should our young people read, and how are they to get it?

THIRD SESSION.

Prayer for Teachers and Scholars.

1. How can we secure for our schools a more liberal financial support?

2. Working for the Sunday-school during the week.

3. School-room work illustrated and explained. (1) Preliminary duties; (2) Opening the school; (3) Teaching a class—(*a*) Securing attention, (*b*) The art of questioning, (*c*) Illustrative and object teaching, (*d*) Application of the lesson; (4) Closing the school—(*a*) Records, (*b*) Library, (*c*) Superintendent's review, with blackboard exercise.

FOURTH SESSION.

Prayer for Neglected Children.

1. What circumstances justify closing a school for the winter?

2. By what means can the Sunday-school be made a more potent auxiliary to the pulpit—in bringing souls to Christ, and in caring for those who profess religion?

3. Experience and consecration service.

Adjournment.

NOTE.—This meeting is not for Sunday-school workers only—all friends of morality and religion are cordially invited to attend. One or more *delegates* are expected from every Southern Methodist school, and from every Southern Methodist congregation without a school, in the charges to be represented. Preachers, traveling and local, and superintendents, are members *ex officio*. Service rendered is the measure of the Master's reward. Be prompt—put in full time. The Sunday-school Secretary will, if possible, be present at the hour designated. His absence need occasion no delay. Organize, and proceed according to programme. First speech on a topic fifteen minutes, others five minutes each. Good singing is expected from the school where Conference is to be held. Preserve this programme for future reference. Read it, study it, pray over it. Come prepared to give as well as receive help. Ask "our Father" to make this meeting of his children a blessing to them and to their children.

PERCENTAGE OF POPULATION IN SUNDAY-SCHOOL.

Reported to the Fourth International Convention, 1884.

Connecticut	24 1/3	Rhode Island	14
Maryland	24 1/3	Maine	13 3/4
Nebraska	22 1/2	Wisconsin	13 3/4
District of Columbia	21 1/4	Massachusetts	13 1/2
Pennsylvania	20 1-5	Minnesota	12 1/4
Iowa	20	Colorado	12
New Jersey	20	Missouri	11 2/3
New York	20	Florida	11 1/2
Ohio	20	Louisiana	11 1/2
Vermont	20	Dakota Territory	10 2/3
Virginia	20	Mississippi	10
West Virginia	20	South Carolina	10
Georgia	19 1/3	Arkansas	9
Indiana	18 3/4	Oregon	7 1-5
Kansas	18 3/4	Wyoming Territory	6
Illinois	18 1/3	California	5 1/2
Tennessee	18 1/3	Indian Territory	5 1/2
Michigan	18	Washington Territory	5
Texas	17 3/4	Nevada	4 3/4
New Hampshire	17 1/3	Idaho Territory	4 2/3
North Carolina	16 1/2	Montana Territory	3 3/4
Kentucky	15	Arizona Territory	3 1/2
Delaware	14 1/3	Utah Territory	3
Alabama	14	New Mexico Territory	1 1/3

SUNDAY-SCHOOL STATISTICS FOR THE UNITED STATES AND BRITISH AMERICAN PROVINCES.

REPORTED TO THE FOURTH INTERNATIONAL CONVENTION, LOUISVILLE, KY., JUNE 11-13, 1884.

E. PAYSON PORTER, STATISTICAL SECRETARY, PHILADELPHIA, PA., U. S. A.

UNITED STATES.	Sunday-schools.	MEMBERSHIP.			Population.	COUNTY ORGANIZATION.	
		Teachers.	Scholars.	Total.		Number of Counties.	Counties Organized.
ALABAMA	3,048	19,301	158,126	177,427	1,262,505	66	30
Alaska Territory	8	27	1,550	1,577	.....	1	.....
ARIZONA TERRITORY	22	202	1,245	1,447	40,440	5	.....
ARKANSAS	1,244	8,177	63,562	71,739	802,525	75	12
CALIFORNIA	610	5,108	50,711	55,819	864,694	52	27
COLORADO	278	2,853	20,532	23,385	194,327	30	11
CONNECTICUT	1,035	18,126	134,296	152,422	622,700	8	8
DAKOTA TERRITORY	478	1,811	19,358	21,169	135,177	95	28
Delaware	200	3,000	22,003	25,003	146,608	3	.....
DISTRICT OF COLUMBIA	170	4,034	33,755	37,789	177,624	.....	.....
FLORIDA	570	4,686	36,009	40,695	269,493	39	13
GEORGIA	4,491	30,310	271,759	302,069	1,542,180	137	137
Idaho Territory	28	168	1,820	1,988	32,610	11	.....
ILLINOIS	6,260	64,292	500,227	564,619	3,077,871	102	102
INDIAN TERRITORY	165	493	4,997	5,490	160,000	8	.....
INDIANA	4,047	38,814	334,396	373,210	1,978,301	92	92
IOWA	4,500	63,000	270,000	333,000	1,624,615	99	89
KANSAS	3,055	20,000	187,380	207,380	996,096	103	75
KENTUCKY	2,647	31,606	225,801	257,407	1,648,690	116	50
Louisiana	1,377	13,220	96,843	110,063	939,946	57	2
MAINE	1,200	11,500	78,500	90,000	648,936	16	10
MARYLAND	2,095	24,847	201,138	225,985	934,943	23	23

MASSACHUSETTS	1,303	24,575	212,782	237,357	1,783,085	14	14
MICHIGAN	3,373	47,230	252,870	300,100	1,636,937	79	31
MINNESOTA	1,622	12,363	87,124	99,487	780,773	80	38
MISSISSIPPI	1,583	14,244	104,452	118,696	1,131,597	74	22
MISSOURI	3,448	29,328	223,395	252,723	2,168,380	114	75
MONTANA TERRITORY	40	275	2,000	2,275	39,159	11	.....
NEBRASKA	1,628	11,369	89,840	101,209	452,402	72	54
Nevada	26	398	2,624	3,032	62,266	15	.....
NEW HAMPSHIRE	519	6,765	53,685	60,450	346,991	10	10
NEW JERSEY	1,972	30,261	197,384	227,645	1,131,116	21	21
NEW MEXICO TERRITORY	45	225	1,345	1,570	119,565	13	.....
NEW YORK	6,441	111,482	905,538	1,017,020	5,082,871	60	60
NORTH CAROLINA	4,197	33,576	197,937	231,513	1,399,750	94	14
OHIO	6,629	82,129	586,568	668,697	3,198,062	88	57
OREGON	290	1,990	12,442	14,432	174,768	23	4
PENNSYLVANIA	8,147	110,085	821,650	931,735	4,282,891	67	44
RHODE ISLAND	401	5,998	43,094	49,992	276,531	5	4
SOUTH CAROLINA	1,412	12,704	93,164	105,868	995,577	32	16
TENNESSEE	3,840	34,560	249,600	284,160	1,542,359	96	34
TEXAS	5,000	21,037	186,787	207,824	1,591,749	172	58
Utah Territory	84	414	3,705	4,119	143,963	20	.....
VERMONT	650	6,855	60,145	67,000	332,286	14	13
VIRGINIA	3,512	42,268	273,671	315,939	1,512,565	100	60
Washington Territory	87	471	3,977	4,448	75,116	24	.....
WEST VIRGINIA	1,888	19,212	120,811	140,023	618,457	54	23
Wisconsin	2,454	18,094	165,925	184,019	1,315,497	60	3
WYOMING TERRITORY	24	135	1,400	1,535	20,789	5	.....
Totals for United States	98,303	1,043,718	7,668,833	8,712,551	50,155,783	2,555	1,364
Totals for British American Provinces	5,213	45,511	387,966	433,477	3,795,392	141	27
Totals for United States and British American Provinces	103,516	1,089,229	8,056,799	9,146,628	53,951,175	2,696	1,391

NOTE.—Banner States—every county organized—printed in CAPITALS; States organized, SMALL CAPITALS; unorganized, *Italics*.

Exclusive of schools connected with non-evangelical Churches (ordered omitted by the Atlanta Convention, 1878), the fuller statistics of 1882 show an increase over the previous report (1881) of 13,573 schools and 959,433 teachers and scholars. The *actual* gain can only be approximated.

SUNDAY-SCHOOL STATISTICS OF ALL NATIONS.

Compiled for the FOURTH INTERNATIONAL CONVENTION of the United States and British American Provinces, Louisville, Ky., June 11–13, 1884.

COUNTRIES.	Sunday-schools.	Teachers.	Scholars.	Total.	
NORTH AMERICA—United States	98,503	1,043,718	7,668,833	8,712,551	E. Payson Porter, Statistical Secretary, Philadelphia, Pa., U. S. A.
Canada	4,965	43,730	370,154	413,884	
Newfoundland	240	1,749	17,572	19,321	
Other portions of	1,000	6,000	35,000	41,000	
EUROPE—England and Wales	.....	593,436	5,200,776	5,794,212	Fountain J. Hartley, Statistical Secretary, London (England) Sunday-school Union.
Scotland	.....	53,113	561,262	614,375	
Ireland	.....	28,155	298,639	326,794	
Norway	.....	5,600	65,000	70,600	
Sweden	.....	15,000	150,000	165,000	Pastor Dr. Truve, Gottenberg.
Denmark	.....	4,000	45,000	49,000	Mr. Henry Ussing, Copenhagen.
Germany	2,851	13,000	250,000	263,000	Mr. W. Brockelmann, Heidelberg.
Holland	1,291	3,800	141,640	145,440	Pastor J. M. Heybrock, Amsterdam.
Belgium	50	192	1,840	2,032	Mr. A. Brocher, Sart Dame, Avelines.
France	1,080	4,500	45,000	49,500	Rev. Paul Cook, Levallois.
Switzerland	1,591	6,522	91,371	97,893	Pastor Dr. E. Bloesch, Berne.
Italy	209	850	12,560	13,410	Rev. A. Meille, Florence.
Spain	100	400	8,000	8,400	Mr. Albert Woodruff, New York.
Portugal	30	100	2,000	2,100	
Not enumerated above	.....	1,000	15,000	16,000	
ASIA—Persia	68	272	3,000	3,272	Pastor Jacob, Oroomiah, Persia.
Other portions of	.....	1,500	35,000	36,500	
AFRICA	.....	8,355	158,745	167,100	Rev. Geo. Thompson, Oberlin, Ohio.
SOUTH AMERICA	.....	3,000	150,000	153,000	
OCEANIA—Australasia	.....	42,634	408,701	451,340	Fountain J. Hartley, London, Eng.
Hawaiian Islands	.....	1,300	15,000	16,300	Henry Waterhouse, General Secretary, Honolulu.
Other portions of	.....	1,50	25,000	26,500	
WORLD		1,883,43	15,775,093	17,658,524	

COLLECTION ENVELOPE.

Contributions. *Class No.*.....

.....*Teacher,*

.....*Sunday-school.*

Sunday.	Jan.	Feb.	Mar.	Apr.	May.	June.
1						
2						
3						
4						
5						
Total for Mo.						
Total First Quarter,				*Total Second Qr.,*		

Sunday.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1						
2						
3						
4						
5						
Total for Mo.						
Total Third Quarter,				*Total Fourth Qr.,*		

Total for the Year 18..... . . $

INSTRUCTIONS.—Distribute the envelopes before school is called to order. Before recitation each teacher will put the contribution into the envelope, mark the amount upon it and place where the treasurer can get it without interrupting the lesson. He will collect the envelopes verify the figures by counting contents, enter proper credits upon his record, and report at close of school.

LIBRARY CHECK.

Scholar's Name,.....

.....*Residence.*

Class No......

Teacher,.....

.....*Secretary.*

Jan.	*1*	*2*	*3*	*4*	*5*	*July*	*1*	*2*	*3*	*4*	*5*
Feb.	*1*	*2*	*3*	*4*	*5*	*Aug.*	*1*	*2*	*3*	*4*	*5*
Mar.	*1*	*2*	*3*	*4*	*5*	*Sept.*	*1*	*2*	*3*	*4*	*5*
Apr.	*1*	*2*	*3*	*4*	*5*	*Oct.*	*1*	*2*	*3*	*4*	*5*
May	*1*	*2*	*3*	*4*	*5*	*Nov.*	*1*	*2*	*3*	*4*	*5*
June	*1*	*2*	*3*	*4*	*5*	*Dec.*	*1*	*2*	*3*	*4*	*5*

SUNDAY-SCHOOL

LIBRARY CARD.

Scholar's Name,.....

Class No......

.....*Teacher.*

Numbers of Books Wanted.

BOOKS FOR OFFICERS AND TEACHERS.

THE demand for intelligent service in the Sunday-school is urgent; made so not less by the abundant opportunities afforded us than by the rapid development of secular knowledge of all kinds. The spirit of enterprise manifested on every hand, and more particularly in the matter of scholastic training and publishing interests, warns us of our duty. With the advent of the printing-press the days of tradition were numbered. This is a reading age; and the Sunday-school worker who refuses the manifold facilities for improvement pressed upon him in publications, expressly for his benefit, shuts his eyes to the light, and need not wonder if the people repudiate his pretensions to leadership. It is his duty to keep abreast of the times in all that pertains to his improvement as a teacher of the religion of Christ, one glory of which is its promise of endless progression in knowledge, holiness, happiness.

But while this demand of which we speak is steadily increasing, so, we are happy to believe, is the disposition to meet it. Certain it is that solid religious publications and related literature were never in such request as at present. With a view to assisting officers and teachers in procuring books adapted to their wants, a select list is here presented. Any publication mentioned may be or-

dered of the Southern Methodist Publishing House, Nashville, Tenn., and will be sent to any address on receipt of price:

BIBLES AND COMMENTARIES.

Oxford Teachers' Bibles.
Clarke's Commentary, 4 or 6 vols.
Benson's Commentary, 5 vols.
Summers's Commentaries—Matthew to Romans.
Whedon's Commentary, Old Testament in part, 4 vols.
Whedon's Commentary, New Testament complete, 5 vols.
Clarke's Commentary, New Testament in 1 vol.
Burkitt's Notes on New Testament, 2 vols.

BIBLICAL REFERENCE.

Cruden's Complete Concordance.
Cruden's Abridged Concordance.
Brown's Pocket Concordance.
Young's Analytical Concordance.
Clark's Harmonies of the Gospel.
Robinson's Harmony of the Gospels.
Strong's Harmony of the Gospels.
Hand-book of Bible Manners and Customs, *Freeman.*
Hand-book of Bible Manners and Customs, *Kitto.*
Bible Antiquities, *Nevin.*
Watson's Biblical and Theological Dictionary.
Smith's Bible Dictionary.
Granbery's Bible Dictionary.
Bible Expositor.
History of the English Bible, *Freeman.*
Scripture Help, *Bickersteth.*
Bible Thoughts and Themes, *Bonar.*
Manual of Biblical Literature, *Strickland.*

BIBLE GEOGRAPHY AND TRAVEL.

Coleman's Historical Textbook and Atlas.
Biblical Researches in Palestine, 3 vols., *Robinson.*
The Land and the Book, 2 vols., *Thompson.*
Hand-book of Bible Geography, *Whitney.*
To the East by Way of the West, *Marvin;* etc.
Biblical Atlas and Scripture Gazetteer.
Recent Travels and Explorations in the Holy Land, *De Haas.*
Wanderings Over Bible Lands and Seas.
Bible Lands, *Van Lennep.*
Bible Work in Bible Lands, *Bird.*

SUNDAY-SCHOOL THEORY AND PRACTICE.

The Sunday-school Idea, *Hart.*
The Sunday-school Index, *Pardee.*
History of Sunday-schools, *Candler.*
First Fifty Years of Sunday-schools.
The Sunday-school Teacher, *Summers.*
The Child in the Midst, *Leftwich.*
Open Letters to Primary Teachers, *Mrs. Crafts.*
Sunday-school Institutes and Normal Classes, *Vincent.*
The Church-school and its Officers, *Vincent.*
A Model Superintendent, *Trumbull.*
Forty Years' Experience in Sunday-schools, *Tyng.*
Our Children, *Haygood.*
The Blackboard in Sunday-schools, *Beard.*
Through the Eye to the Heart, *Crafts.*
Normal Class Guide, *Spencer.*
The Infant Sunday-school.
Reports of Proceedings Int. Convention; etc.

HELPS TO METHOD.

The Jewel-case, 6 vols. (sermons to children), *Newton.*
Truth Made Simple, *Todd.*
Story of the Bible, *Foster.*
Pilgrim's Progress.
Lectures to Children, *Todd.*
Outlines of Sunday-school Lectures.

REQUISITES.

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Complete Sunday-school Register.
Minute Book.
Class Book.
Library Record.
Library Cards.
Teachers' Class Cards.
Scholars' Class Cards.
Maps of Palestine.
Maps of St. Paul's Travels.
Maps of Peninsular of Mt. Sinai.
Collection Envelopes.
Sunday-school Tickets and Reward Cards.
Call-bells; Song-books; Catechisms; Libraries; Periodical Literature; etc.

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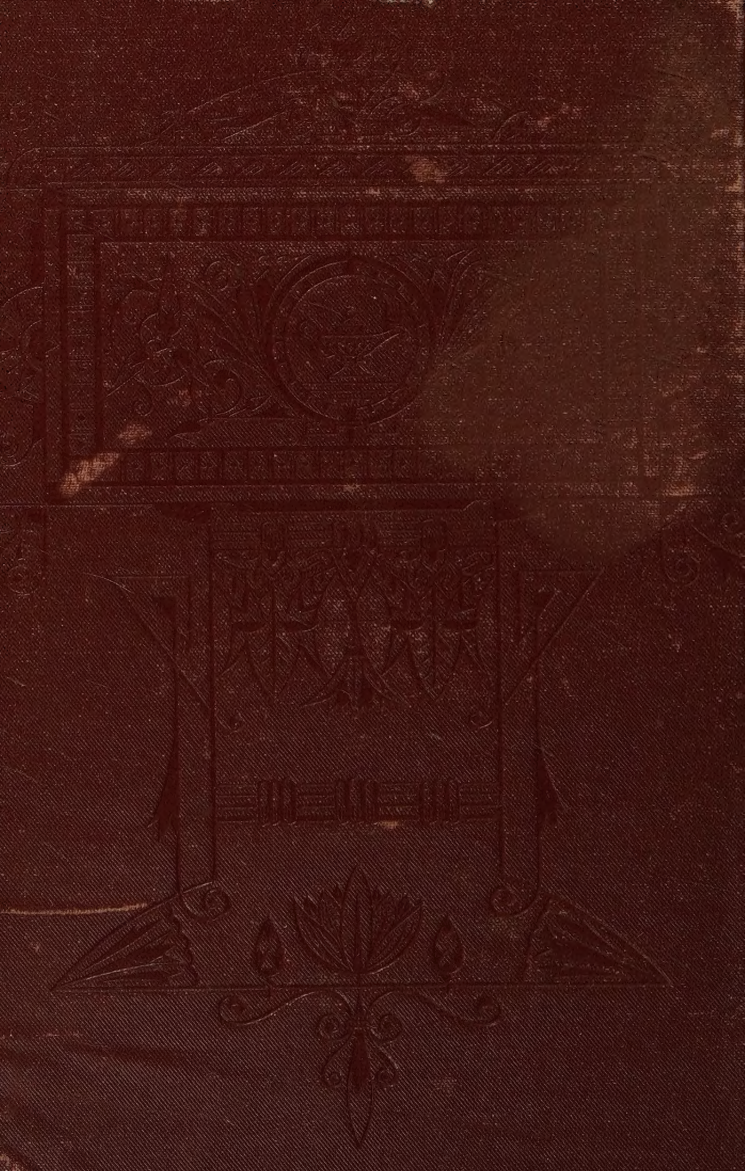
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